

G O D's Sovereignty
AND
His *universal Love*
To the Souls of Men reconciled.
IN A

R E P L Y

To Mr. *Jonathan Dickinson's* Remarks
upon a Sermon intituled, *Eternal Life*
G O D's free Gift, bestowed upon Men
according to their moral Behaviour,
or Free Grace and Free Will concur,
in the *Affair of Man's Salvation.*

Done in the Form of a DIALOGUE,
Wherein Mr. DICKINSON's Arguments are
expressed in his own Words.

By JOHN BEACH, A.M.

Job xi. 2, 3. *Should not the Multitude of Words be answered ?
and should a Man full of Talk be justified ?*

Job xxi. 3. *Suffer me that I may speak ; and after that I have
spoken, mock on.*

Who will not cry out, that it is Folly to command him that
hath no Liberty to do what is commanded ; and that it is
unjust to condemn him who hath it not in his Power to do
what is required ; and yet these miserable Men understand
not that they ascribe this Wickedness and Injustice to GOD.

St. AUSTIN against the Manicheans.

BOSTON Printed by ROBERTS and FOWLER. 1747.

GOVERNMENT

AND

THE HOUSE OF COMMONS

IN PARLIAMENT ASSEMBLED

THE HOUSE OF COMMONS

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TO
MR. JONATHAN DICKINSON.

Sir,

NOtwithstanding the unmanly Artifices you have used to represent us of the Church of *England*, as Enemies to the *Sovereignty* of GOD ; yet whoever will think it worth his Pains to read the following Answer, will easily see, that the Controversy betwixt us is not, whether our Salvation be owing to the *sovereign, free and rich Grace* of GOD ; but whether GOD does require any Thing at all of us, in Order to our Salvation ; or as a Condition of our entering into Heaven.—— This you deny, *Page 47*. And you suppose, that to assert, that our Salvation is suspended upon any Condition to be performed by us, (through divine Assistance) this is to overthrow the whole Gospel.—— We, on the contrary do teach, that GOD expects something from us in Compliance with his Grace ; and that though the free Grace of GOD begins, continues and ends our Salvation, and that Righteousness of CHRIST is the Foundation of our Acceptance with GOD ; yet neither GOD's Grace, nor CHRIST's Merits will save us, unless we ourselves, by this Grace repent and faithfully obey the Gospel. For this is the Command of CHRIST, our Lawgiver and Judge, who never repented, crucified the Flesh, or obeyed the Gospel for us ; and therefore unless these Things are done by us, we shall be eternally undone. This, this is the Doctrine by which you affirm, that I contradict the Church

of *England*, all Protestant Churches, without so much as one Exception, and the holy Scriptures, and lastly, you say, it is contrary to my own Doctrine of Grace.—Now the Law of Nature, (they say) allows of *Self-Defence*, when one is assaulted. Whether I have done it effectually, the Reader must judge; that I have done it faithfully, my own Conscience assures me. I have never offered that for an Argument, which did not satisfy my self: I have never endeavoured, to conceal from the Reader the Force of your Reasoning upon any Point; nor carpt at some Circumstances, to divert his Mind from the Merits of the Cause which is your Custom.

I have transcribed your Arguments from those Paragraphs in which they are set in the best Light; and have always met them full in the Face. "*For Truth is not afraid of Giants.*" And tho' you are a *Veteran*, yet I can assure you, I have found no more Difficulty in confuting your Reasons, than in demolishing so many Cobwebs. A Multitude of Things which are very wrong in your Remarks, I have taken no Notice of, to prevent this Reply's swelling to too great a Bulk, and tiring the Reader.—I can without the Spirit of *Prophecy* foresee, that in your Rejoinder you will bitterly complain, that I have accused you of Forging and Fraud, and even Blasphemy against our Blessed SAVIOUR. And to save you that Trouble, I confess it beforehand; and I have fully proved these and many other Faults upon you: And if you cannot endure to be told of your wrong Steps, pray retract and repent like a Christian: And forbear to commit the like for the future. Which will much oblige your old Friend,

And humble Servant,

J. Beach.

GOD's Mercy vindicated,
A Reply to Mr. *Dickinson's* Remarks.

In a *Dialogue* betwixt B. and D.

Beach.

S I R, Having seen your Remarks upon a Sermon intituled, *Eternal Life GOD's free Gift*, &c. I crave Leave to wait upon you, in Order to have a friendly Debate with you upon that Subject. And that we may proceed in a fair and open Manner, it is expedient in the *first* Place to determine what is the Question in Dispute betwixt us: Otherwise we may multiply Words to no Purpose.—— And I must observe, that the Question is not, whether GOD's Grace be necessary to Man's Conversion and Salvation. For this I sufficiently proved in the Sermon before us. Nor is the Point in Dispute, whether GOD be sovereign in the bestowing his Graces; I freely acknowledge that *GOD may do what he will with his own*. But the Point in Debate is this, whether GOD does really will and chuse, that all who perish in their Sins, should be wicked and damned? Whether GOD does with-hold from perishing Sinners that Measure of his Grace, without which, it is impossible for them to repent and be happy? Whether GOD does *All*, and we nothing at all in the Affair of our Salvation? These Things you affirm; and I deny—— If this be not the State of the Controversy, your Remarks are an impertinent Amusement, and no Answer to my Sermon, for you don't really contradict me.

Dickinson

A DIALOGUE

Dickinson. *There is not in every one a Power of self-determining, of chusing or refusing, by which a Man can comply with, or reject the Suggestions of the HOLY SPIRIT, — Man has not this self-moving Principle in his Constitution. Pag. 9. When you say, that Faith and every other Vertue is the Gift of GOD ; yet so, as at the same Time to be the Effect of our own Choice and Pains too, this is false and contrary to the holy Scripture, Pag. 17, 18. Grace and Works are directly contrary one to the other, Page 47. We are not saved by our Obedience to the Gospel. We are not saved by our Obedience. P. 47. Certainly the Apostle did mean to exclude all these, viz. Our Faith, Repentance, Charity, and other Fruits of the SPIRIT, as they are Works of our own, from being any Manner of procuring Cause of our Salvation, P. 47. CHRIST thanks his heavenly Father, for hiding the Benefits of his Redemption from some, P. 25.*

The Question is, Whether GOD does in Fact will the necessary Means, in Order to the Conversion of all Sinners, without Distinction ? If so, whence is it, that all Sinners, in common, don't turn and live ? — GOD does not will these necessary Means for the Conversion of all Sinners. P. 42. GOD does not give all Men Grace sufficient for their eternal Salvation. Pag. 17. Salvation begun in Men's Souls is the sole Result of sovereign Grace, owing to no other Cause but GOD's meer good Pleasure. — Page 46.

B. These are some of the chief Points in which you have contradicted my Sermon ; therefore before we enter upon a more particular Examination of your Remarks, suffer me to lay down the Doctrines contain'd in these Assertions, in such Terms, as that they may be clearly understood by such Men as I who don't pretend to have got beyond common Sense. And if I can possibly understand you, the first Doctrine you have taught us is this —

Doctrine 1st. *Man is no moral Agent.* Though these be not your Words, yet you can't deny it to be your Meaning ; for if Man has not a Power of self-determining, then he is no Agent, no more than a Stock or Stone ; which only move as they are put in Motion by another : And if Man has not the Power of chusing or refusing, as you affirm, then he is no moral Agent ; for he who can't chuse or refuse, can't commit Sin,

Sin, or act virtuously ; for to make an Action virtuous or vicious, there must be a Choice or Consent of the Will. And can this Doctrine be true which contains such monstrous Absurdities ? If Man has not a Power to determine himself, then the Actions which he seems to do, are not his, but the Actions of that superior Being, who determines and moves him to do them ; that is, when a Man seems to do Good or Evil, it is not really the Man who does either the Good or the Evil, but GOD who determines him to it : As it is not the Ax that falls the Tree but the Man who uses and moves the Ax ; for the Ax has no Power of self-determining. And is not this making GOD the Author of Sin in the fullest Sense ? For nothing is more evident and certain than this, if Man has not the Power to determine his own Actions, to chuse or refuse, then in whatever he seems to do, he is not an Agent, but a Patient, and GOD who determines his Choice is the Doer of it. Nor is the Man to be blamed or commended, punished or rewarded for the Deeds which he seems to do. Nor is the Man any more capable of being judged *for the Deeds done in the Body*, than the Winds or Seas, which don't move but only as they are moved. — In such Cases as this, it is altogether as improper to appeal to the Word of GOD to determine the Controversy, as it would be to consult the holy Bible to know whether Man has Reason, can see or hear. No, the Dispute must be decided by Experience. And I dare appeal to every Man who has not exchanged common Sense for *New-Light*, whether he does not feel in himself a Power of self-determining, that he can will or refuse, as well as see or hear ? Even to that Degree, that when he is tempted to *lie, swear, or steal*, he can chuse whether he will comply or not ? I am perswaded he that denies it, must lie against his own Conscience.

For my own Part I am conscious to my self, that I could have done otherwise, when I sinned ; and that is the Cause of my Grief and Shame ; I never was necessarily determined to any one Sin that ever I committed. Neither GOD, nor the Devil determined me ; but I freely determined my own Choice, when I could have done otherwise. GOD *never suffered me to be tempted above what I was able*. I never sinned because GOD forsook me, but because I forsook GOD. — What Notion you have of a Judgment to come, I can't conceive, but am sure, that if I did believe as you do, that Man
had

had not a Power to determine his own Choice, I should no more believe that CHRIST will come to judge the Quick and Dead, than I believe he will come to judge the Clouds or Sun and Moon; whose Motions are all absolutely determined by GOD.

But let's now come to your 2d Doctrine, which is, *The more Grace a Man has, the fewer good Works he does. And on the other Hand, the more Works a Man does, the less of Grace he has.* This again is your own Doctrine, though expressed in different Words; for you say, *Grace and Works are directly contrary the one to the other.*

Now when two Qualities of a contrary Nature meet, they mutually expell or destroy each other; thus the more of Light there enters into a Room, the less of Darkness remains; so if Grace and Works be directly contrary to each other, then he must be the most gracious Soul who does the least Good in the World. This is comfortable Doctrine, if true.

Doctrine 3d. *Good Christians don't chuse or endeavour to be good; or if they do chuse and take Pains for it, yet is it of no Advantage towards their being good.*

This is certainly your own Doctrine, for you deny that Vertue is in any Sense or Degree the Fruit of our own Choice and Pains, even when we are assisted by the HOLY GHOST, you affirm it is the sole Result of sovereign Grace; and if it be the sole Result of sovereign Grace, and in no Degree or Sense the Effect of our Choice and Pains, if our own Works are no Manner of procuring Cause of our Salvation, as you affirm; then good Men do not chuse or endeavour to be virtuous; or if they do, their Choice and Pains effect nothing. Nay, if what you say is true, it is a presumptuous Wickedness for a Man to try to make himself a new Heart and a new Spirit, as GOD has commanded; for this is to undertake GOD's Work; and as presumptuous as if a Man should go into the Church-Yard, and attempt to raise the Dead, by saying, *Arise ye Dead and come to Judgment.*

Doctrine 4th. *Holiness is not the Way to Heaven. Faith, Repentance, Charity and every Christian Virtue will not bring a Person any nearer to Salvation; nay a Man may go to Heaven*

as well without such Trifles as with them ; for they are no conditional Cause, no Qualification for eternal Life.

This Doctrine you can't disown ; for you have expressed it in the strongest, though not the same Terms. You say that *Faith, Repentance, Charity and other Fruits of the Spirit (as they are Works of our own)* are excluded from being any Manner of *procuring Cause of our Salvation, or bearing a Part.* Page 47. Now it is certain there is no Faith or Repentance but what is a Work of our own ; for though it is by GOD's Assistance that we believe and repent, yet it is we who believe and repent, and not GOD in us who believes and repents. So that you have excluded Faith and Repentance and every good Work of ours both external and internal, from being one Step taken toward Heaven. You vehemently deny repeatedly, that our Vertues, *viz.* The Holiness and gracious Habits of the Soul, do in any Sense fit it to appear in Heaven, P. 47. I readily grant, that the gracious Habits of our Souls are not the meritorious Cause of our Salvation ; that Honour is to be ascribed only to CHRIST's Righteousness. But this will not satisfy you, you deny our Faith and Repentance, Love of GOD and our Neighbour, to be so much as a Condition or necessary Qualification for Heaven.— For a necessary Qualification and Condition are both of them in some Sort *procuring Causes.* — Nay, you deny that Believing in CHRIST, Repenting, Loving GOD, &c. are a walking in the Way towards Heaven : For our walking in the Way towards a Place is a Cause of our *arriving at it.* Whereas you affirm that our Salvation is *owing to no other Cause* of any Kind or Degree, but only GOD's mere good Pleasure, P. 46.

Doctrine 5th. *GOD Almighty rejoices in, and is pleased with Men's wicked Unbelief and Damnation.*

This horrible and blasphemous Doctrine which I tremble to repeat is yours, without all Controversy. For you say, CHRIST *thanked his heavenly Father for HIDING the Benefits of his Redemption from some,* P. 25. That is, he rejoiced in Spirit, and gave Thanks, that these Men could not believe, but must remain wicked and perish eternally. Now CHRIST says, *I and my Father are one.* Therefore if CHRIST rejoiced in it, and gave Thanks for it, the Father must rejoice in their Unbelief

belief and Damnation too. Thus by your stupid Interpretation of holy Scripture, our blessed SAVIOUR, that mighty Lover of Souls, who wept, bled and died for Sinners, you have represented as being of the same malicious Spirit and Temper with the infernal Spirits, who rejoice in Men's Wickedness and Damnation.

Doctrine 6th. GOD is not willing that Sinners should turn and live.

This you will not deny to be yours, for you deny, that GOD allows all Men necessary Means to turn and live, and to confirm it, you ask, why they don't turn and live, if GOD wills it? As if there could be no Defect or Fault but on GOD's Part, P. 41.

Doctrine 7th. Those who are not elected can no more be saved than the Devils.

This likewise you will not disown, for you affirm, GOD does not give them sufficient Grace: And without sufficient Grace they can no more repent than the Devils can shake off their Chains.

These are some of the principal Doctrines which you oppose to my Sermon, and if I have misrepresented your Meaning, it is because I can't understand you, if you should reply that you have said several Things contrary to these Doctrines, I grant it, but that only proves that your Scheme is loaded with Inconsistencies and Contradictions. And least some who glory in being called *Calvinists* should complain that you have misrepresented their Scheme, I will transcribe some Passages from Mr. *Calvin* himself, who being the Father of your Sect, you will not disown him: In whose Writings on this Subject you may find these Expressions. † Many (says he) as though they would drive away the Malice from GOD, do so grant Election, that they deny that any Man is reprobated. — But whom GOD passeth over he rejecteth, and that for no other Cause, but that he will exclude them from the Inhe-

† *Calvin's Inst. Lib. 3. Ch. 22, 23. Norton's Transl.*

ritance, which he doth predestinate to his Children. —
 The Ground of Reprobation is the Will of GOD to reject,
 and not Man's deserving to be rejected. *Esau* is hated be-
 fore he is defiled with any wicked Doing. — How came it
 to pass, that the Fall of *Adam* did wrap up in eternal Death
 so many Nations with their Children, being Infants, without
 Remedy, but because it so pleased GOD? — The Reprobate
 can't escape the Necessity of sinning, and such Necessity is
 cast upon them by the Ordinance of GOD. — He says,
 the Cause of Men's Damnation is their wicked Nature, and
 yet says he, I do confess an Hundred Times as it is most
 true, that GOD is the Author of it, viz. That wicked Na-
 ture? — The Wicked do sin and perish not by GOD's Per-
 mission only, but by his Will and Appointment. All the
 Children of *Adam* fell by the Will of GOD into that Misery
 of Estate wherein they be now bound.

It is not meet to assign the preparing unto Destruction to
 any other Thing than to the secret Counsel of GOD.

“ Among Men there are born some adjudged even from
 their Mother's Womb to Death, which with their Destruc-
 tion may glorify his Name. — All Men are not created
 to like Estate; but to some eternal Life, and to some eter-
 nal Damnation is fore-appointed, therefore as every Man is
 created to one or the other End; so we say he is predesti-
 nated either to Life or Death.” So that according to him,
 GOD creates Men for that very End that he may damn them.

To these I could add a vast Number of the like Expressions,
 which at first Sight shew, that I have not in the seven Doc-
 trines now laid down misrepresented the *Calvinistic* Scheme:
 But because it may cast more Light yet upon the Subject in
 Debate, give me Leave to transcribe the Five Articles agreed
 upon by your celebrated *Synod of Dort*, the grandest Council
 that was ever held by the *Calvinists*; and for contradicting
 of which, you can't allow me the Name of a *Protestant*. —
 Dr. *Heylyn* speaking of this *Synod* says, “ Because particular
 Men may some Times be mistaken in a publick Doctrine,
 and the Judgment of such Men being collected by the
 Hands of their Enemies may be unfaithfully related; we
 will look on the Conclusions of the *Synod of Dort*, which

“ is to be conceived to have delivered the genuine Sense of
 “ all the Parties, as being a Representative of all the *Calvinian*
 “ Churches in *Europe* (except those of *France*) some few Di-
 “ vines of *England* being added to them. I shall lay down the
 “ Results thereof in the Five controverted Points (as I find
 “ them abbreviated by *Dan. Tilenus*.*

ARTICLE I. *Of Divine Predestination.*

That GOD by an absolute Decree hath elected to Salvation a very small Number of Men, without any Regard to their Faith, or Obedience whatsoever, and secluded from saving Grace, all the rest of Mankind, and appointed them by the same Decree to eternal Damnation, without any Regard to their Infidelity or Impenitency.

ART. II. *Of the Merit and Effect of CHRIST's Death.*

That JESUS CHRIST hath not suffered Death for any other, but for those Elect only, having neither had any Intent nor Commandment of his Father, to make Satisfaction for the Sins of the whole World,

ART. III. *Of Man's Will in the State of Nature.*

That by *Adam's* Fall his Posterity lost their Free-Will, being put to an unavoidable Necessity to do, or not to do, whatsoever they do, or do not, whether it be good or evil; being thereunto predestinated by the eternal and effectual secret Decree of GOD.

ART. IV. *Of the Manner of Conversion.*

That GOD to save his Elect from the corrupt Mass, doth beget Faith in them by a Power equal to that whereby he created the World, and raised up the Dead, insomuch that such unto whom he gives that Grace, cannot reject it, and the rest being reprobate, cannot accept of it.

* *Heylyn's Hist. of this Controversy.* P. 523.

ART. V. Of the Certainty of Perseverance.

That such as have once received that Grace by Faith, can never fall from it finally, or totally, notwithstanding the most enormous Sins they can commit.

This (says the Dr.) is the most favourable Summary which I have hitherto met with, of the Conclusions of the Synod of Dort.— And now I believe the meanest Capacity can understand, what are the Doctrines you contend for, and what I oppose.— And now I would immediately join Issue with you, were it not that there are some Things in your Remarks, which deserve Notice, and yet don't much concern the Merits of the Cause ; let us therefore discuss them before we enter upon the main Question.

D. You have *these scandalous Expressions, as to the Bulk of Mankind, he (GOD) having given them such a wicked and diabolical Nature, that they can no more cease to sin, than to breathe.* Pag. 39.

B. Let me be so free, as to tell you, I am afraid, that you are touch'd with the Spirit of Popery, and are warping apace towards the Church of Rome. Do not smile at the Caution, it is too true to make a Jest of ; for you know that *pious Frauds* are the grand Engine by which the Papal Kingdom is upheld. In the first Place they are sure that it is the Cause of GOD : And then they esteem it lawful to use any Tricks and Falshoods to support it. Now a Vein of pious Fraud runs thro' the whole of your Remarks. You know in your Conscience that I never asserted any such Thing, as you here mention, nor approv'd of such *Expressions* ; but only set it down as the Doctrine I oppos'd and abhor'd : And yet you constantly represent these and such like vile and blasphemous Notions, which I mention'd with Design to confute them, as if they were my own Tenets and Assertions ; and having possessed your Reader's Mind with this Apprehension, you endeavour to raise his Indignation against me.— So whereas I had in my Sermon said, The eternal Happiness of a rational Creature is founded IN Virtue, which evidently meant no more than that the eternal Life of the Soul is begun in its holy and virtuous Habits : Which is as innocent and as true an Expression as can

can be used : And yet even this harmless Sentence by the Sleight of your Hand is turned into an *Antichristian Heresy* : for though you have transcribed it once or twice right enough, yet perceiving, that while you dealt honestly, you could find *no Evil in it*, you go another Way to work ; for you alter it, and exchange IN for ON ; and yet even this Artifice will not satisfy you ; then you make another Change in it, you drop ON, and foist in UPON : Supposing that while you altered it gradually, your Reader would not be sensible of the Cheat. And now having chopp'd and chang'd my Sentence to your Mind ; it looks as though I made our own Virtue and Holiness the meritorious Cause of our Salvation ; and put it in Stead of CHRIST's Righteousness ; for you roundly affirm that Mr. Beach asserts that we have our eternal Happiness FOUNDED UPON our moral and christian Virtues. Page 10. When you knew in your own Soul, I asserted no such Thing.

And then you insult and domineer without Mercy ; and shew how I contradict the Church of England, and the holy Scriptures.—Indeed Sir, this deserves a harder Name than I am willing to give. If your Cause be right, there is no Need of Deceit to support it. Truth is best defended by Truth.—I mention but two out of a Multitude of Instances of your Legerdemain.

D. These are *Pelagian Doctrines*. P. 13.

B. This is one of your Calumnies and Slanders. *Pelagias's* Heresy lay in his asserting, that Man by his own natural Strength, without GOD's Grace, was able to convert himself and arrive at eternal Happiness ; and you know that my whole Sermon asserts, the Necessity of divine Grace, and is a direct Contradiction to *Pelagianism* : And I have as good a Right to call you a *Mahometan* or *Deist*, as you have to call me a *Pelagian*.—— I intreat you Sir, for your own Soul's Sake, to have a little more Regard to Truth and Justice, while you pour out your bitter Words and reproachful Speeches. Remember that every idle Word that Men shall speak they shall give Account thereof in the Day of Judgment. Matth. xii. 36. Much more for every false and injurious Word. And though it be contrary to your Doctrine, viz. That we are not saved in the Way

Way of Obedience, yet CHRIST the Judge has said it, By thy Words thou shalt be justified, and by thy Words thou shalt be condemned.

Know you not that Revilers shall not inherit the Kingdom of GOD, 1 Cor. vi. 10. If any Man seem to be religious, and bridleth not his Tongue; but deceiveth his own Heart, that Man's Religion is vain, James i. 26: When you without the least Shadow of Evidence or Reason charged me with the Pelagian Heresy, you certainly forgot, that it is the Character of a good Man, that he taketh not up a Reproach against his Neighbour, Psal. xv. 3.— But perhaps the next Time you write, you will prove it, as fully as you have done, that I am no Church-man, no Protestant, no Christian.

D. If it should appear upon Examination that the Church of England, to whose Liturgy Mr. Beach has declared his hearty Assent and Consent, and whose Articles he has subscribed, do teach the very Doctrine that here stands indicted with Weakness or Perverseness.— Pag. 1. When Mr. Beach can fairly reconcile this Doctrine of his to the XVIIth Article of the Church of England, which he has subscribed, and according to which he is obliged to preach, I here give him my Promise to reconcile the greatest Contradictions that he can devise; and to prove by the same Way of Reasoning which he uses to that Purpose, that Light and Darkness, Life and Death, Holiness and Sin are the same Thing. P. 7.

B. It is exceeding manifest, that how defective soever you are in such moral Virtues as Honesty and Veracity, yet you have the Faith of Assurance to Perfection. However I will try to abate your Confidence, by proving that the Church of England never did receive the Calvinistic Doctrine; but teaches Doctrines utterly inconsistent with absolute Predestination. Thus in the Catechism, every Child is taught to believe in GOD the HOLY GHOST, who sanctifieth me, and all the elect People of GOD. Here by the Elect can't be meant such who by GOD's eternal Decree are predestinated to Salvation; for certainly that is not the Case of all baptized Persons; for many that have been baptiz'd, shall perish for their Wickedness, and yet according to the Church of England, every baptized Person is one of the Elect, and taught to rank himself with GOD's

Elect

Elect People, and enjoys the same Privileges with them, *viz.* the sanctifying Operations of the HOLY GHOST ; so in the Office for Baptism ; *we beseech* GOD *that the Child to be baptized may ever remain in the Number of GOD's Elect Children :* Which can't mean such as by an absolute Decree are elected to Salvation ; for it would be absurd, to pray that the Child might be elected by such a Decree, or that it might never fall from such a Privilege, for if there be such an Election, there can't be one added to it, nor diminish'd from it : And yet the Church teaches, that every Infant when baptized, is one added to GOD's elect People, and that there is Danger left when he comes to Age, he should depart from the Number of GOD's elect Children, to prevent which Apostacy, we put up that Petition. So that it is most evident, that the Church uses the Word *Elect* in the same Sense, as I explain'd it in my Sermon, and indeed from her I learn'd it.

2. The Church teaches the Doctrine of universal Redemption. In the Catechism every Child is taught to *believe in GOD the SON who hath redeemed me and all Mankind.* In the Communion Office we say, *JESUS CHRIST has made by his own Oblation of himself once offered a full, perfect and sufficient Sacrifice, Oblation and Satisfaction for the Sins of the whole World.* And this Doctrine of universal Redemption runs through the whole Liturgy, and overthrows the whole *Calvinistic* Scheme. For if the Death of CHRIST be a full, perfect and sufficient Sacrifice, Oblation and Satisfaction for the Sins of the whole World, then has CHRIST purchased sufficient Grace for the whole World, so that they may be saved ; for unless CHRIST has purchased sufficient Grace, it can't be said, that he has made a full, perfect and sufficient Oblation and Satisfaction : For Grace to enable us to do our Part, to repent and believe is at least one half of what we needed, and without which, whatever else CHRIST may be supposed to do for us, would do us no Good. To procure a Pardon for a Malefactor, and afterwards to leave him fast bound in Irons, so that he cannot escape, is not a full and perfect Redemption. And if this Doctrine of the Church be true, then there can be no such Thing as a *Reprobate* on Earth, till Men reprobate themselves, but all are in a salvable Condition.

Again,

Again, It is evident from the tenth Article (which you say, that I contradict) that the Church teaches the Doctrine of Free Will, in those Words, *We have no Power to do good Works pleasant and acceptable to GOD, without the Grace of GOD, by CHRIST, preventing us, that we may have a good Will, and working with us, when we have that good Will.* This Article is directly contrary to your Notion of Men's doing Good and Evil necessarily; for it asserts, that by GOD's Grace we have a good Will, that is, a free Will to Good; which we could not have without preventing Grace; and *Grace works with us*, saith this Article, so that we must co operate with the Grace of GOD, or Grace will never save us, which is exactly the Doctrine of my Sermon, and directly contrary to you. There is not the least Hint in this Article, nor in the whole Liturgy of Man's being necessarily and irresistably compelled to Good, as you teach. But what gives a full and satisfactory Account of the Sense of the first Reformers of the Church of England, as to the Doctrine of free Grace and free Will, is a most pithy Discourse in a Book, entitled, *A necessary Doctrine and Erudition for all Christian Men.* Out of which I shall transcribe Part of the Article of *Free Will*, which runs thus.

‘ *The Commandments and Threatnings of Almighty GOD in Scripture, whereby Man is called upon, and put in Remembrance what GOD would have him to do, most evidently do express and declare that Man hath Free Will also now after the Fall of our first Father Adam, as plainly appeareth in these Places following. Be not overcome of Evil, neglect not the Grace that is in thee; Love not the World. If thou wilt enter into Life, keep the Commandments. Which undoubtedly should be said in vain; unless there were some Faculty or Power left in Man, whereby he may by the Help of the Grace of GOD (if he will receive it when it is offered him) understand his Commandments, and freely consent unto and obey them. Which Thing of the catholick Fathers is called Free Will, which if we will describe, we may call it conveniently in all Men. A certain Power of the Will joined with Reason, whereby a reasonable Creature, without Constraint in Things of Reason, discerneth and willeth Good and Evil, but it willeth not the Good that is acceptable to GOD, except it be holpen with Grace: But that which is ill it willeth of it self. And therefore other Men define Free Will in this wise,*

‘ *Free*

' *Free Will* is a Power and Reason of Will by which Good
 ' is chosen by the Assistance of Grace, as Evil is chosen with-
 ' out the Assistance of the same. *As many Things be in Scrip-*
 ' *ture which do shew Free Will to be in Man,* so there be no
 ' fewer Places in Scripture, which declare the Grace of GOD
 ' to be so necessary, that if by it Free Will be not prevented and
 ' holpen, it neither can do, nor will any Thing good and godly;
 ' of which Sort be these Scriptures following, Without me you
 ' can do nothing: No Man cometh to me, except it be gi-
 ' ven him of my FATHER, &c. According to which Scriptures
 ' and such like it followeth, that Free Will, before it may will,
 ' or think any godly Thing, must be holpen by the Grace of CHRIST,
 ' and by his SPIRIT be prevented and inspired; that it may be able
 ' thereunto. And being so made able, may from thenceforth work
 ' together with Grace; and by the same sustained holpen and main-
 ' tained, may, both accomplish good Works, and avoid Sin, and
 ' persevere also and increase in Grace. It is true, of the Grace
 ' of GOD only that first we are inspired and moved to any good
 ' Thing.

' But to resist Temptations and to persist in Goodness, and to go
 ' forward it is both of the Grace of GOD and our Free Will
 ' and Endeavour. GOD is naturally good and willeth all
 ' Men to be saved, and provideth all Things by which they
 ' may be saved, except BY THEIR OWN MALICE,
 ' they will be evil, and so by the righteous Judgment of
 ' GOD, perish and be lost. For truly Men be to themselves
 ' the AUTHOR of SIN and DAMNATION. GOD is
 ' neither the AUTHOR of SIN, nor the Cause of DAM-
 ' NATION. — Wherefore Men be to be warned that they
 ' do not impute to GOD their Vice, or their Damnation, but
 ' to themselves, who by Free Will have abused the Grace and
 ' Benefits of GOD. All Men be also to be admonished, and
 ' chiefly Preachers, that in this high Matter, they look on both
 ' Sides, so attemper and moderate themselves, that they nei-
 ' ther so preach the Grace of GOD, as to take away thereby
 ' Free Will; nor on the other Side, so extol Free-Will that In-
 ' jury be done to the Grace of GOD." — Now Sir, can
 ' any Thing be more contrary to another, than these Passages
 ' to your Remarks; nor more agreeable, than they are
 ' to my Sermon? These were the Sentiments of the first Reform-
 ' ers of our Church, this Book was approved of and recom-
 ' mended

mended by the same Bishops who composed the Articles, the whole Book was carefully corrected by Arch-Bishop *Crammer*, that blessed Instrument of the Reformation, before it was proposed to, and approved of by the King, the Parliament and all the Clergy in Convocation, and he says that *Momus* himself could find no Fault in it. †

Your own Historian Mr. *Neal*, cites these Passages, and makes this Remark, "These were the Sentiments of our first Reformers, and these were the standing Doctrines of the Church of England."

And he who can read this Account of the harmonious Agreement between *Free Will* and *Free Grace*, and at the same Time can believe, that you speak the Truth, when you say, (P. 6.) *All the Protestant Churches without one Exception, and the Church of England teach the Contrariety between Free Will and Free Grace*; such a Man need not strain at Transubstantiation; but may easily believe, that *Light and Darkness, Life and Death, Holiness and Sin are the same Thing*.

Lastly, the Church of *England* teaches a Possibility of falling from Grace. For in the Office of Baptism it teaches, that the Child being baptized is regenerate by the HOLY SPIRIT: And in the Rubrick are these Words, *It is certain by GOD'S Word, that Children which are baptized, dying before they commit actual Sin, are undoubtedly saved*.— And in the Catechism, she teaches that by Baptism, we are made Members of CHRIST, Children of GOD and Inheritors of the Kingdom of Heaven. So that every Child when baptized, is in a State of Grace, and yet Experience shews, that many such do fall away finally and totally, and die in Impenitency. From whence it is evident, that the Church does maintain a final and total Falling from Grace.

Now though no more Evidence can be necessary, yet to abate your strange Confidence, I will add the Opinion of two more of those Bishops and blessed Martyrs who compos'd the Liturgy and Articles. Bishop *Latimer* says, "CHRIST shed

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"as much Blood for Judas as for Peter." Bishop Hooper says, "Cain was no more excluded from the Promise of CHRIST, till he excluded himself, than Abel, Saul, than David, Judas, than Peter, Esau, than Jacob." † And now to return your own modest Language, when you can fairly reconcile this Doctrine of the Church of England to your own, and to the Calvinistic Doctrine, I here give you my Promise, to reconcile the greatest Contradictions that you can devise, and prove by the same Way of Reasoning, which you use to that Purpose, that Light and Darkness, Life and Death, Holiness and Sin are the same.

Let's now examine several other of the Articles. The 31st Article runs thus, *The Offering of CHRIST once made is that perfect Redemption, Propitiation and Satisfaction for all the Sins of the whole World, both original and actual.*

Universal Redemption is here asserted in the strongest Terms and fullest Sense. And it entirely overthrows the Calvinian Scheme, to suppose that the Sins of the Reprobate, both original and actual are atoned for, and they perfectly redeemed.

The 16th Article asserts, a Possibility of falling from Grace, in these Words, *After we have received the HOLY GHOST, we may depart from Grace given.*

And as to the 17th Article of *Predestination and Election*. It asserts nothing but what even an *Arminian* heartily believes and can safely subscribe; for it does not so much as insinuate, that the Decree of Election is absolute or without any REGARD to Men's Behaviour. And this is the only Point in Dispute between the *Calvinists* and us. I believe as firmly as any Man living, that GOD has predestinated some Men to Salvation; but then you *Calvinists*, assert, that GOD made this Decree without any REGARD to their Faith or good Works; whereas I believe GOD in electing Men to eternal Life had Regard to their Behaviour; and those whom GOD foreknew would comply with his Grace and persevere in Well Doing, he elected and predestinated to Salvation. And this

† *Heylin, ibid,*

is evidently the Meaning of this Article; For it tells us that the Elect are those whom GOD has *chosen* in CHRIST, and therefore not absolutely or without any Regard to any other Thing but his own Will.

He who reads the Article to the End and attends to the whole of it can be in no Danger of imbibing your Notions; for it directs us, that in all our Doings that Will of GOD is to be followed, which we have expressly declared to us in the Word of GOD. And that in flat Contradiction to you, assures us that GOD will have all Men to be saved.

I shall conclude this Point in the Words of Bishop Madox in his Answer to Mr. Neal's History of the Puritans. *It easily appears* (says he) *that no one Proposition in all the Doctrines of the Church of England concerning Predestination is contradicted by the Arminians.*

Let us now consider the Article of *Original Sin*.

D. The Article asserts, that in every Man born into the World, it deserves GOD's Wrath and Damnation. Mr. Beach burlesques the Doctrine, P. 8.

B. This is another of your injurious Untruths. GOD forbid, that I should burlesque that Doctrine of Original Sin, which is taught in the holy Scripture and in the Church of England: It is only your inconsistent and absurd Scheme of original Sin that I contemn.

And as to this Article I would observe, that as the Compilers of our Articles were Men of "Temper, Prudence and Moderation." So they endeavoured in nice and intricate Points, to frame the Articles as near as possible in the Words of the holy Scripture, that so all orthodox Men might without any Scruple subscribe them. Thus in the Article of *Predestination*, it is evident, they transcribed St. Paul's Words, *Rom. 8. 29, 30, &c.* So when they say, that Original Sin, or the Lust of the Flesh, deserves GOD's Wrath and Damnation, they only repeat those two Texts, *Rom. 5. 18. Eph. 2. 3.* So that he who believes the Bible in its true Sense may subscribe this Article in its true and genuine Sense. 2ndly, As I observ-

ed before. It is the Doctrine of the Church of England, that Christ's Death is a perfect Atonement for Original Sin, and that Baptism delivers from GOD's Wrath and Damnation upon the Account of it, so that Original Sin according to the Church will never damn any one Person. For the Church teaches that the baptized Infant is regenerate, and dying before he commits actual Sin is undoubtedly saved. I know you will deny this Doctrine to be true, but you can't deny it to be the Doctrine of the Church, which is the only Thing now in Dispute. — Let me now hear what Notion you have of Original Sin.

D. To me there is nothing more evident, than that Adam's Sin is imputed to us. Page 35. Was it not an incomparably easier Thing, for Adam to have refrain'd from the forbidden Fruit than for every one, or for any one of his Posterity, for ever to have kept the Law of Nature in all its Demands? Page 36. Was there not the greatest Probability in the World, that Adam would by the Influence of such powerful Motives have kept the easy Condition of Life, and have thereby established himself and all his Posterity in a perpetual State of Life and Happiness? P. 37.

B. I understand you very well. You mean, that GOD entered into a Covenant with Adam, in which he promised, that if Adam would not eat of the forbidden Fruit, for a short Space of Time, he and all his Posterity without any other Probation should be fixed in eternal Happiness, as good Men shall be after the Day of Judgment. But on the other Side, if he should eat, not only he, but all the Millions of Children who to the End of Time should issue out of his Loins, should for that Crime though they were guilty of no other, fry in Hell-Fire to Eternity. This is a short and open, but fair Summary of your Doctrine of Original Sin.

To which I need to return no other Reply than in the Words of St. Paul; *Neither give Heed to Fables.*

It is a Cob-Web spun out of your own Brains, and has no more Truth in it, than the *Alcoran of Mahomet*, or the *Legends of Rome*. Pray, in what Part of the holy Bible is this famous Compact recorded? Be pleas'd to inform us, when you write again, how long Adam was to stand Probationer; whether

whether Hours, Days, Weeks, or Years; and how many were to expire before his Trial would be out? Tell us in what Part of the sacred Records you find, that it was, that one single Sin alone of *eating the forbidden Fruit*, that could undo him? And though he had committed any other Crime, it would not have hurt him? How prove you by Scripture, that if *Adam* had abstain'd until *Cain* and *Abel* were born, and had then eaten of the forbidden Fruit, that this would have sunk these innocent Lads into the eternal Flames of Hell? By what Scripture prove you, that if *Adam* himself had stood, his Children should not have been Probationers for a Season? By what Text prove you, that *Adam's* Probation would have been over before he could beget so much as one Child? *Add not thou unto his Words, lest he reprove thee, and thou be found a Liar.* Prov. 30. 6. Tell it not in Gath, publish it not in the Streets of Askelon. For CHRIST's Sake, never tell Infidels, that such as these be the *fundamental Doctrines* of the Christian Religion.

Let us now come to the Eleventh Article.

D. To be saved in no other Way than by our obeying the Gospel, as Mr. Beach asserts we are, and to be accounted righteous before GOD only for the Merit of our LORD and SAVIOUR JESUS CHRIST, and not for our own Works and Deservings as the Article asserts we be, are Doctrines as directly opposite as Light and Darkness, P. 9, 10.

B. Bold and confident still! but without the least Shew of Reason. For there is not the least Opposition betwixt my saying, that Grace saves in no other Way than by our obeying the Gospel, and our being accounted righteous before GOD, only for the Merits of CHRIST. These two perfectly agree together, as much as the Satisfaction of CHRIST, and the Sanctification of the HOLY GHOST. Our Obedience to the Gospel is our Preparation for Heaven, without which we shall never see the LORD; and at the same Time CHRIST's Righteousness is the only meritorious Cause of our Salvation; and by that alone (as such) we must be justified before GOD. — Have you been a Preacher of the Gospel these 40 Years, and yet know not these Things, which even a Child should understand?

Thus I have examined each Article, and find no Contradiction between them and my Sermon; excepting what you your self have feign'd.

D. *The Articles of Lambeth represent to us what has been the standing Doctrine of the Church of England.* Pag. 10.

B. Very true; but then they are so far from proving, that Calvinism is the standing Doctrine of our Church, that they demonstrate the clean contrary, viz. That the Church of England never did receive that Doctrine.

For, 1. If the received Doctrine of the Church were Calvinistic, what Occasion was there, for these Calvinists convened at Lambeth House to compose new Calvinistic Articles? Their putting themselves to this Trouble, shews, that they did not think that the standing Articles were Calvinistic.

2. In that the Church would not receive the Lambeth Articles, which were Calvinistic, it appears that they did not understand their own standing Articles in that Sense. So that you have got nothing by your Journey to Lambeth. I am now prepared to follow you in your Trip to Holland.

D. *I shall give a brief View of Mr. Beach's Opposition to the Judgment of the Reformed Churches when they were by their Delegates conven'd for that Purpose, at the Synod of Dort.* P. 11.

B. That Synod of Dort was no more a Representative of all Protestants, than the Council of Trent was a true Representative of all Christendom: As Dr. Heylyn observes,* who understood that Affair better than You, or I. The greater Part by far of this Synod were Dutch-Men, a few others being added for Fashion Sake. Nay those Delegates of Dutch Churches, who would not submit their Faith to Mr. Calvin, were not suffered to sit in this Synod; and when they desired to have a fair Debate, "They were dismiss'd by the Assembly without hearing what they could say for themselves. The President of the Synod making a bitter Oration upon that Occasion, his Eyes seeming to sparkle Fire." Now what

could be expected from such an Assembly but pure *Calvinism*? Of which I just now gave you a Summary. And this Doctrine I confess I have contradicted in my Sermon, and I hope I shall continue so to do, so long as GOD vouchsafes me the Mercy of preaching the Gospel.

D. But would not common Modesty, put you upon considering that—the whole Reformation in general have all along been, and still are professedly of a contrary Mind to you. P. 48. All the Protestant Churches, without one Exception—teach the Contrariety between Free Will and Free Grace. P. 5.

B. This you affirm near Twenty Times with a masterly Confidence, that all the Protestant Churches on Earth are *Calvinists*; or in Words to the same Purpose. And can you be so ignorant as to believe it your self; or so weak as to imagine any Body else would believe you? There are but four Protestant Kings in the World, and in none of their Dominions is *Calvinism* admitted as the standing Doctrine (except in Part of one Kingdom, viz. Scotland) all the *Lutheran Churches* on Earth which are far more numerous than the *Calvinistic*, agree in the famous *Augustin* Confession; Part of which I here give you.

* 1. Of Divine Predestination.

—GOD beholding all Mankind in this wretched Condition, i. e. as fallen in Adam, was pleased to make a general conditional Decree of Predestination, under the Condition of Faith and Perseverance.

2. Of the Merit and Efficacy of CHRIST'S Death.

The Son of GOD truly suffered—to be the Sacrifice not only for Original Sin, but also for all the actual Sins of Men.

4. Of Conversion and the Manner of it.

There is a Freedom of Will in all who have the Use of Reason, not that they are thereby able either to begin, or go through with any Thing in the Things of GOD, without GOD'S Assistance.

5. Of falling after Grace received.

— We condemn the *Anabaptists*, who teach that a Man once justified can by no Means lose the HOLY GHOST.

• Such (says the beforemention'd Dr.) is the Doctrine of the *Lutheran Churches* agreed on in the famous *Augustin Confession*, so called, because presented and avowed at the Diet of *Auspurge*, 1552. A Confession generally entertained not only in the whole Kingdoms of *Denmark*, *Norway*, and *Sweden*, but also in the Kingdom of *Prussia*, and some Parts of *Poland*, and all the Protestant Churches of *High Germany*: Neither rigid *Lutherans*, nor *Calvinians* themselves being otherwise tolerated in the Empire, than as they throwed themselves under the Patronage and Shelter of this Confession." Now whoever will read the *Augustin Confession*, must immediately be convinced, that this above all modern and human Composites, was the Pattern they had in View when the Church of *England* composed their Articles. But *Calvin's* Assistance when offer'd, was refus'd to his no small Grief. Indeed *Calvin's* Notion of Predestination, which he himself calls a *horrible or cruel Decree*, that GOD pre-ordained so many Millions to the eternal Fire of Hell, and unto Sin in Order to come to Destruction. This Doctrine is so dishonourable to GOD, so destructive of Virtue, "Of such Reproach among the *Papists*, and so offensive to the *Lutherans* of whatsoever Sort, that they profess a greater Readiness, to fall back to Popery than to give Way to this Predestinarian Pestilence (by which Name they call it) to come in amongst them."

Seeing then the greater Part of the Reformation, by far, are Enemies to the *Calvinian* Predestination, with what a strange Sort of Modesty do you affirm, that all the *Protestant Churches*, without ONE Exception, are on your Side of the Question? Really were it any Body else, but only Mr. *Dickinson* who should with so much Confidence be guilty of such egregious Blunders (as you tell Mr. *Caner*) I should be surpriz'd at it: but I have been so long accustom'd to your Modesty and Veracity, that nothing you can say how distant so ever from Truth, can excite Admiration in me.

It is observable, you say nothing of the primitive Church, which

which you would have claimed as being on your Side the Question, had not your Master Calvin himself given up the ancient Doctors as being of a contrary Judgment to him in these Points. And I can never persuade my self, that any Tenet is an essential Article of Christianity, that was not known in the Church for 400 Years after CHRIST'S Birth. I will contend earnestly only for that Faith that was once delivered to the Saints.

Let us now return Home to see how you prove Self-Contradictions on me.

D. Thus then we find, that our Obedience cannot oblige GOD to reward us; and yet by Virtue of his Promise, our Obedience does oblige GOD to reward us; and if this don't imply a Contradiction, I am at a Loss where to find one. P. 19.

B. This is a Contradiction sure enough: But who made it? You know I never said that our Obedience obliges GOD to reward us, but my Words are these; GOD'S Promise, i. e. to give eternal Life, is not of Debt, but of meer Grace; and yet when he has promised, and they have complied with the Condition, Veracity and Justice obliges him to make the Promise good. Here it is evident, that it is not our Obedience that obliges GOD, but his own most free and gracious Promise; and afterwards his Veracity and Justice. It is not we who oblige GOD, but he obliges himself. This I had expressed cautiously enough. But who can defend his Writings against your old Romish Art of pious Fraud, and Forgery? For you forge those Words, Our Obedience does OBLIGE GOD to REWARD us. And then the Contradiction is made out. But it is a Contradiction of your own making; and falsely fathered on me. And much Good may your Craft do you; I can assure you, I don't envy you the Glory you gain by such Tricks, when you and I are so near to that Day which will bring to Light all the secret Things of Dissemblance.

Let me now see the second Contradiction you charge me with.

D. You say, St. Paul calls eternal Life the Gift or Bounty of GOD, not the Wages of our good Works. And yet you say, GOD deals with us as a kind FATHER with his Children, who

to encourage their Industry, promises them, if they will faithfully labour for him, at Night he will REWARD them. P. 20.

B. Here again you have so altered the Comparison that I made between a Father's dealing with his Children, and Almighty GOD's treating with us his Offspring, that when I first saw it in your Remarks, I did not know it. I said, If a Father in the Morning promises his Child, that for one Day's Labour he will give him an Hundred Pounds, it is evident this Sum is both a Gift and Reward too; for this Act of Obedience was due from the Child to the Father, before the Promise was given, but however when the Child has complied with the Condition of that Promise, Veracity and Justice obliges the Father to make the Promise good, and the Hundred Pounds is a Reward of Bounty. So it is of meer Grace that GOD has promis'd eternal Life to those *who obey CHRIST*, and our mean Services are no Equivalent to eternal Life, as Wages are to Works; but now that GOD has of his infinite Mercy been pleas'd to make these *exceeding great and precious Promises*, upon our *being faithful unto Death*, he will as punctually reward us with the *Crown of Life*, as if we had merited it. — Now who ever, before Mr. Dickinson and the Antinomians dreamt of any Heresy in this Doctrine? Are there not more than a Thousand plain Texts of holy Scripture that prove it? Doth not St. Paul say, Heb. vi. 10. *GOD is not unrighteous to forget your Work*: Which implies that GOD's Righteousness obliges him to reward us.

D. *It is a Reward of their Hire, which is the proper Meaning of the Word Wages, whether there be, or be not a Proportion between the Value of the Work and the Reward. P. 20.*

B. By this you must mean, that if ever so vast a Bounty is tendered by a Superior, to an Inferior, upon ever so small a Consideration, or ever so easy and trifling a Condition, when that Condition is comply'd with, that Bounty then ceases to be Bounty, and is no longer *Kindness, Mercy, or Alms*, but becomes Wages to an *Hireling*, and the *Reward of Hire*. Thus if you tell a Beggar, only reach hither thine Hand and take it, and I will bestow upon thee a Thousand Pounds: If the poor Man does but make that Motion and reach forth his Hand, only that single Motion alters the Nature of the Thousand Pounds.

Pounds, so that it is no longer a *Bounty* or *Gift*, but is become *Wages* due to an *Hireling* for Works done, and is the Effect of his Merit : So that the Beggar may boast and say, I have merited this Thousand Pounds of you, It is the *Reward* of my *Hire* ; I have earned the Money of you, it is not your Gift, neither am I beholden to you ; nor will I thank you for it— What think you Sir, is not this contrary to *common Sense* ? Doth not every Child know better than your Gospel teaches ? And yet this nonsensical Whim of yours, is the Foundation of that perpetual Clamour that you and your *New-Light People* maintain against the Divines of the Church of England ; representing them as a Set of Men, who expect to save themselves by their Works, and to merit Salvation. And yet when we have searched the Matter to the Bottom, there is no Foundation for the hideous Outcry, but only this, *viz.* We say, though eternal Life is the free Gift of GOD through JESUS CHRIST, yet there is something that GOD expects of us, without our performing of which, by his Assistance, we can never enjoy that Gift— Speak out Sir, is not this the true State of the Case ? Is not this, what you call *subverting* the Gospel, and teaching the Law ?

D. I would inquire of Mr. Beach, whether if GOD has promised to save us by our Obedience, he is not indebted to us, to make that Promise good, upon our performing of that Obedience, whatever Proportion there may be, between the Work and the promised Reward ? And if the Condition be Works, of whatever Value the Works be, is not the Fulfilment of the Obligation, due to him who has done the Work, and performed the Condition ? P. 47.

B. It is a common Observation, that Men never speak their Minds more sincerely than when they are just at the Point of giving up the Ghost : And this being your last Paragraph against my Sermon, in it you have open'd your whole Heart, and it is an evil Heart of *Antinomianism* : For you deny that GOD requires any Thing of Man as a Condition of Salvation, and you argue that if GOD did require the least Thing of us as a Condition of Life, when we perform that Condition, the Obligation would be due to us, and GOD would be obliged to give us eternal Life ; and you think it so shocking an Absurdity that GOD should be obliged to his Creatures, that it needs no Confutation. And the same I think of your Doctrine ;

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time: for if there be no Condition of Salvation, which he has performed by us, GOD has obliged himself to save us; then the wickedest Atheist on Earth, has as good a Right to Heaven, as the best Saint, and GOD has as much obliged himself to save the vilest Murderer, as the sincerest Believer. I tell no Decent in this Affair, this is in Truth your Divinity. And if this be not a subverting the whole Gospel, and a denying that there is such a Thing as the Covenant of Grace, I don't know how any Thing can be denied: For if there be a Covenant betwixt GOD and Man, of which CHRIST is the MEDIATOR, when Man who is the one Party contracting, has performed his Part, then GOD who is the other Party has obliged himself by two immutable Things, in which it is impossible for him to *Re*, to perform his Part, viz. Give eternal Life.

Let MENOW hear how you prove a third Contradiction upon my Sermon.

D. You say *no Man can come to CHRIST till he be drawn of the FATHER, and it be given him from above, i. e. till GOD determines his Will and Choice; and yet there is in every one a Freedom of Will, and a Power to determine his own Will.* Page 20.

B. Here again is no Contradiction, but what you your self have forged, by foisting in those Words, *Till GOD determines his Will and Choice.* Though without GOD's Assistance we can't come to CHRIST, yet GOD's Grace does not take away the Freedom of Man's Will, or *determine his Choice.*

Let's now hear the last.

D. You say, *All we do towards our Salvation is to accept of Grace when offered-- this is all and nothing.* P. 21.

B. Here still the Contradiction is of your own making. Where did I say that our accepting of GOD's Grace is *No-thing*? I do say that all that GOD requires, is that we accept of his Grace; but then we can accept in no other Way than by believing, repenting and obeying the Gospel.

And he who thinks to find Salvation out of that Way, puts a fatal Cheat upon his own Soul. And

And now my Friend, if you had one Grain of Modesty you would blush for having taken so much Pains to fix Self-Contradictions upon me; when it is clear that every one of them are of your own Forging. By the same Rule of Addition and Subtraction, that you have used, I can prove twenty Contradictions to be in every Page of your Book. However to return the Kindness without any Fraud, I'll represent your own Inconsistency in two opposite Columns.

Mr. Jonathan.

I freely allow, that CHRIST has died for all Men, in such a Sense as that every Individual of the human Race may, by Virtue of the Ransom paid by him, obtain eternal Life. P. 21.

Mr. Dickinson.

CHRIST thanks his heavenly FATHER, for bidding the Benefits of his Redemption from sin. Surely he did not thank his heavenly FATHER, for defeating the Design of his Redemption with Respect to any Man. P. 25.

How contrary to each other, are these two Gentlemen? Mr. Jonathan roundly asserts, that CHRIST died so far for every Individual, that they may be saved. But Mr. Dickinson attempts to prove the contrary, viz. That CHRIST was so far from dying for some Men, that he was thankful, that GOD hid the Benefits of his Redemption from them, and surely if he had any Design to pay a Ransom for them, he would not be thankful that the Design of that Ransom was defeated. Now Sir, when you can reconcile these two Gentlemen, you can prove that Light and Darkness, Life and Death, Holiness and Sin are the same Thing.

Mr. Jonathan.

This general Redemption puts all Men under a Capacity of Salvation. P. 23.

Mr. Dickinson.

None can be eternally saved, but by Virtue of a special Redemption, not common to all Men. P. 26.

If Mr. Dickinson had of set Purpose contrived to contradict Mr. Jonathan, he could not have done it more roundly.

Mr.

Mr. Jonathan.

Mr. Dickinson.

*Whether supposed that our
own Endeavours, neither hinder
nor promote our Salvation?*

P. 45.

*The Salvation begun in their
Souls is the sole Result of sove-
reign Grace, owing to no other
Cause but GOD's meer good
Pleasure. P. 46.*

Here again Mr. Jonathan is a rank Arminian and defies, that any Man should suppose, that our Endeavours don't promote our Salvation; but Mr. Dickinson is a rigid Calvinist, and asserts, that our Salvation, is wholly and solely the Effect of sovereign Grace. Now if our Endeavours do promote our Salvation, as Mr. Jonathan asserts, then they are a Cause of it, though not the principal Cause; and then Mr. Dickinson is mistaken, when he affirms, there is no other Cause of our Salvation but GOD's meer good Pleasure.

You may as soon bring the North and South Poles together as unite these two mighty Disputants, and for my Part I would not trouble my self about them, provided they would only contradict each other; but the Misfortune is, they are perpetually picking Quarrels with other People, and when they have once begun a Contention with you, you must expect no Rest, unless you allow them the last Word, for that they esteem to be the Victory.

Let us now hear what you can say against Universal Redemption.

D. I answer to this, I freely allow, that CHRIST has died for all Men, in such a Sense as that every Individual of the human Race may by Vertue of the Ransom paid by him obtain eternal Life, upon Faith in his Blood.—But then the Question remains, whether CHRIST has not in some special and peculiar Sense died for the Elect? Whether he has not only died to purchase for these the Privilege that they shall be saved if they believe, but also to purchase and bestow upon them that Faith whereby they certainly may, and will believe, and be saved? P. 22.

The Redemption by CHRIST is of sufficient Value for every individual

vidual Child of Adam : Yet it is certain, no Man will ever get to Heaven, who is not Partaker of a more special Redemption. P. 23.

B. I understand you ; you mean, CHRIST's Death was sufficient for all Mankind, but only he never intended it for any but the Elect. And if this be the Case, CHRIST died no more for the Reprobate, than he died for the Devils, for his Blood was of sufficient Value for all the Devils in Hell, but only neither GOD nor CHRIST intended it for them. Again, when you say that CHRIST died for all, so that they may be saved if they will believe ; but he never purchased the Gift of Faith for the Reprobate, or a Power to believe ; you say and unsay in the same Breath, and only delude Men with vain Words. For if he died for the Salvation of all Men, then has he purchased all that is necessary in Order to their Salvation, and consequently a Power to believe, but if Christ has not purchased for the Reprobate sufficient Grace to enable them to believe, then has he not died for them, nor redeemed them, any more than the apostate Angels : For as Dr. *Whitby* observes, " What is only " done upon an impossible Supposition, is not done at all. It " being the same Thing not to die at all for their Benefit, as " to do it only on a Condition they can't possibly perform." If you offer me a Thousand Pounds on Condition, that I raise a dead Man to Life, it is no Offer at all. So if CHRIST has not by his Death procured for the *Non-Elect* a Power to believe, though he has purchas'd all the Joys of Heaven for them on Condition of their Believing, yet is it no Favour or Privilege at all to them ; nor have they any Reason to thank him for it. Besides, all your Talk upon this Subject is unscriptural, for the holy Bible frequently acquaints us, that CHRIST died for the World, the whole World, for all Men, and every Man. But never tells us, that he died for some Men in a general Sense, and for others in a special Sense ; as you do. — But let us hear what Texts of holy Scripture you can bring to this Purpose.

D. 1 Tim. iv. 10. *Who is the Saviour of all Men, especially of those that believe.*

B. This is nothing to your Purpose, whoever denied that GOD who is a bountiful Benefactor to all Mankind, will take a peculiar Care of those who trust in him ?

D. Joh.

D. Joh. xvii. 9, 10. *I pray not for the World, &c.* P. 25.

B. When CHRIST says, *I pray not for the World*, it is not to be understood as though he absolutely refused to pray for the World, for he has made it our Duty to pray for all Men, yea for our Enemies, and can we imagine, that he himself would not do it, nay when we know that he prayed for his worst Enemies saying, *Father, forgive them, for they know not what they do.* Therefore when CHRIST says, *I pray not for the World*, he meant it "only in Respect to that very Prayer he was then offering up for his Apostles, in which he was asking for those Things which could agree to them alone, — nor is there any Thing in this whole Prayer which is not proper to Believers only. And yet this very Prayer was made for the Sake of the World, that they might have saving Faith — For says our LORD, ver. 23. *That the World might believe and know that the FATHER hath sent me.* So that CHRIST pray'd for his Apostles for this very End, that the World by their Means might believe, and believing might have Life through his Name. It is therefore plain he made this very Prayer in which he saith, *I pray not for the World*, out of his abundant Love to the World, and with Design that the Preaching of the Apostles to them might be more effectual for their Conversion and Salvation.

D. Moreover, if CHRIST thanks his heavenly FATHER, for blessing the Benefits of his Redemption from some, then it is certain, that he did not design his Redemption for every one equally. P. 25.

B. Did ever a Christian presume to utter such a vile Slander and Blasphemy against CHRIST before? Should not such a Thought fill the Breast of every Reader with Horror? Are you not afraid to represent the Blessed JESUS, that mighty Lover of Souls, as rejoicing in Spirit, and giving Thanks, because Men were blinded and going to Hell? And is not this the very Character of the Devil? How dare you then ascribe it to CHRIST?

And what is worse still, you so vilely misinterpret his Words, as to make him say this of himself; whereas it is most

* *Whitby.*

evident,

evident, that it was not these Men's Blindness which was the Occasion of CHRIST's Joy and Thankfulness, but the believing of the others: It was not for that Reason, or because the Benefits of his Redemption were hid from the Wise and Prudent, but because they were revealed unto Babes, that CHRIST rejoiced in Spirit and gave Thanks. It is an Idiom or peculiar Form of Speech common with the Writers of the holy Scripture. Thus, he would be a blundering Wretch unworthy to preach the Gospel, who should say, *St. Paul was glad and thankful that Men were enslaved to their Vices, and then undertake to prove it by his own Words. Rom. vi. 17. Where he says, GOD be thanked, that ye were the Servants of Sin, but ye have obeyed from the Heart that Form of Doctrine.* — Where it is evident, it was not their former Wickedness, but their present Goodness which was the Occasion of his Thankfulness. — You may abuse and reproach me, as you please, and I will bear it patiently; but for you to represent our compassionate REDEEMER as tho' he were of the Temper and Spirit of the Devil, this is what should excite Indignation in every Christian Breast.

Besides, this Argument proves too much for your Scheme; For if CHRIST hated the Reprobates to that Degree, as to thank his Father when he saw them bound for Hell, then surely he would not shed one Drop of Blood for them. And yet it seems according to you, CHRIST suffered a little for them, though not enough to make it possible for them to be saved. But to return to my Sermon; I had advanc'd this Argument, the holy Scripture teaches universal Redemption, that CHRIST died for all, &c. now if Redemption is as much restrain'd as Salvation, and CHRIST died for none but those who are eventually saved, then it would be as proper to say, that all Men shall be eternally happy, as to say, that CHRIST died for all. What say you now to this?

D. *To which I answer, You see that the Scriptures do say the one as much as the other, and therefore that they are both proper to be spoken, in the same Sense and in the same Extent. P. 24.*

B. What are you now come to! much Disputing has turn'd your Brains; and you know not what you are doing. For you now have asserted universal Salvation, and that every Man

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that ever lives on Earth shall go to Heaven, as much as Tongue can express any Thing, for P. 21 and 22 you say, *I freely own, that CHRIST has died for all Men, and this seems to be fully asserted in the Scriptures.* So that you own, that the Scripture teaches *universal Redemption*, let it be in what Sense it will; and now here you affirm, that it does as much teach *universal Salvation*. You say, that CHRIST died for all Men, is proper to be spoken, and then you say, that to affirm, that every Man in the World shall be saved, is quite as proper. I may now appeal to every Man that has the least Grain of common Sense, whether you don't proclaim universal Salvation — Such a wretched Shift you are reduced to, in Order to get rid of my Argument: and therefore I have Reason to conclude it is unanswerable. And besides, those Texts you quote, to prove universal Salvation, are nothing to the Purpose; they only prove universal Redemption; and that GOD does all that is proper for him to do, as the wise and gracious Governor of the World, for the Salvation of all Men.

But let me now hear, how you prove from the present Condition of the Heathen World, that CHRIST has not put Mankind into a salvable Condition.

D. By Mr. Beach's own Account of the Matter, the much greater Part of the World of Mankind are by an Act of GOD's Sovereignty left in a State of Perdition, P. 29.

R. By this it appears, that you take it for granted, that we have the same Notion of the Heathen World, as you have of the Reprobates, who were doomed to Hell-Fire before they were born, and when brought into Being are left under a Necessity of being wicked and miserable: But you are very much mistaken; for we utterly deny, that the Heathen are left under a Necessity of being eternally miserable, and I am sure you can never prove it, till the Day of Judgment; when we shall see how GOD will deal with them. How do you prove, that if an honest Heathen improves his own Talent, GOD will not give him more? Secret Things belong unto GOD.

Upon the whole, from your Doctrine it necessarily follows, that when the Reprobate are come to the Regions of eternal Despair, their Consciences will be very calm and never in the least

least accuse them for having neglected and refused the great Salvation of CHRIST, for he never purchased (you say) any Salvation for them, but only upon a Condition, which he knew was absolutely impossible for them to perform, and that is no Salvation, no Benefit at all, nor are the Reprobate one jot more beholden to CHRIST than the Devils; for he has left them under the same Impossibility of escaping the Damnation of Hell. — And this even your own celebrated Divines teach.* Mr. Shepherd says, *When they come to Hell they will curse GOD that never elected them; and curse the LORD JESUS CHRIST, who never shed one Drop of Blood to redeem them, and curse the HOLY GHOST that passed by them, and never called them.* And to the same Purpose is that in your Catechism. CHRIST is the Redeemer of GOD's Elect, neither are any other redeemed by him, says your larger Catechism. And you your self hold the same, but strive to disguise the Matter and puzzle the Cause.

D. I proceed next to the Consideration of Mr. Beach's Attempt to prove, that enjoying the Privileges of the Gospel, is that Election of Grace which so often occurs in the New-Testament — This he repeatedly asserts — and it must be received for true, as far as his Word will go in the Case. But the Reasons why he thus understands the Doctrine of Election, he sees fit to keep to himself. P. 30.

B. If you had said, that the Reasons I offered were insufficient, you would have spoken like other Men, when they think, that the Arguments brought, don't prove the Point in Debate; but when you say, *I kept all the Reasons to my self*, you use an Idiom that is peculiar to Mr. Dickinson, who has the Prerogative to affirm, and deny at Pleasure without any Regard to Matter of Fact — I shall now repeat some of those Reasons that I gave in my Sermon. — Now the Point I am to prove is this, though the Words *Elect*, and *Chosen*, *Election* and *Choice*, to *elect* and *chuse*, are used in several different Senses, in the holy Bible, and sometimes the Elect denotes faithful Christians, yet never do any of these Words imply an eternal absolute Predestination to Happiness, without Regard to Faith and Obedience: neither is there any such Doctrine taught in the holy Scripture.

* *Shepherd's Sincere Convert*, P. 59.

A DIALOGUE

I shall begin with Matth. xx. 16. *For many be called, but few chosen.* And the same we find, Matth. xxii. 14. Now the proper Method to come at the Meaning of this Aphorism, is to consider the Scope of these two Parables, of which this is the *Moral* or Conclusion; for the whole of both Parables is summ'd up in this short Sentence, neither do we find it any where else in the holy Bible. Now as to the Parable of the Labourers hired into the Vineyard; that Vineyard denotes the Church of GOD, they who were hired in the Morning, were the *Jews* who were called into the Church, and made GOD's peculiar People very early. They who were called at the Third, the Sixth, the Ninth and Eleventh Hours were the *Gentiles*, who in the latter Ages of the World were brought into the Church.— So in the Parable of the Marriage-Feast, the Feast denotes the Advantages of a divine Revelation and being in the Church of GOD; the Guests first chosen or bidden, who at the Time refused to come, were the *Jews* who obstinately refused to be Partakers of the Privileges of the Gospel when first invited; and the Servants going forth into the High-Ways, and gathering together as many as they found both bad and good, denotes the *Apostles* going forth to preach the Gospel to all Nations, after they had first offered Salvation to the *Jews*. This being evidently the Scope of these Parables, the summing of the whole up in the Conclusion in these Words, *Many are called, but few chosen*, must mean, that although there were but a few chosen to enjoy the Privileges of a standing Revelation in the former Ages of the World, viz. the Jewish Nation, yet in the latter End of the World GOD would call in vast Multitudes to these Privileges, viz. the Gentile Nations. And if this be the Meaning of the Parables, (as I think it can't fairly be questioned.) Then

1. According as our blessed SAVIOUR used the Word *Chosen* or *Elect*, the whole Nation of the *Israelites* were the *Elect*, before the calling of the *Gentiles*: For in the Parable of the Marriage, who are meant by the *few chosen*, but those Guests, who were at first chosen and invited to the Wedding? Surely those both BAD and GOOD as many as could be found in the High-Ways, who were called and compelled to come in, after that the chosen Guests refused the Favour, these were not the *Few chosen*. And these last denote the Gentile Converts to Christianity, but the first the *Jews*.— So in the Parable

table of the Labourers, who were the *few chosen*, but those Men, whom the Householder chose in the Morning and agreed with to do his Work? Which denotes the whole Nation of the *Jews*. So that the Word *Chosen* or *Elect*, as our SAVIOUR uses it, does by no Means denote, or imply an eternal Decree to save any Man. Nay, 2ndly, As our LORD represents the Matter in these Parables, there were more of the Non-*Elect* that proved good Men, than of the *elect* or *chosen*; for among those who were not *chosen*, but barely *called*, there was but one who had not on a *Wedding Garment*, but all the chosen refus'd to come, that is, the Body of the Jewish Nation despis'd the Gospel of CHRIST. 3dly, As the *Jews* were once the *Elect*, and chosen People of GOD, but fell from the Election of Grace; so we *Gentiles* now succeed in their Place, and are all of us elect with Regard to the rest of the World, yet are we as liable as they, to fall from this Election of Grace.

Again, we meet with this Word, *Matth. xxiv. 24.* CHRIST speaking of the many Impostors that should arise near the Time of the Destruction of *Jerusalem*, and the great Wonders they should shew, he says *insomuch (that if it were possible) they should deceive the very Elect*, that is, they would do all they possibly could to deceive them—Here the Word *Elect* denotes actual Believers, not such as by an eternal absolute Decree are appointed to Salvation; for if there be any such, they are as liable to be deceived as others, 'till they become actual Believers; whereas those who believed in CHRIST were not so easily deceived by false Messiahs, as the unbelieving *Jews*, who longing for his Coming, were ready to fall in with any Impostor, that did but pretend to deliver them from the Roman Yoke.

Again, CHRIST says to his Apostles, *Joh. vi. 70. Have not I chosen you Twelve, and one of you is a Devil? Judas was as much chosen, yea and given to CHRIST of the FATHER as the Rest.* *Joh. xvii. 12. Those that thou gavest me have I kept, and none of them is lost but the Son of Perdition.*—From CHRIST's Use of the Word *Elect*, let's proceed and consider how the Apostles used the Word. *Rom. viii. 33. Who shall lay any Thing to the Charge of GOD's Elect?* GOD's *Elect* here can't denote such as are by an absolute and secret Decree chosen to Salvation.

For

For GOD's Elect here, are such as can't be charged with any Guilt, which should condemn them, but are actually justified. Whereas those who are by a secret Decree chosen to Salvation, may be charged with damning Crimes, before their Conversion; and GOD does not justify them, till they are more than elect in that Sense, that is, not till they are actual Believers. So Rom. xi. 7. *Israel hath not obtained that which he seeketh for, but the Election hath obtained it.* The Election here must signify actual Believers in CHRIST and none else. For as to any other Sort of elect Persons, whatever they might afterwards, though they had not yet obtain'd it. And therefore they could not be comprehended in this Election St. Paul speaks of. So 1 Thess. i. 4. *Knowing Brethren beloved, your Election of GOD*, that is, considering the great and inestimable Privileges that GOD had vouchsafed them in calling them into his Church and making them his People. For as these Words were spoken to the whole Church of the *Thessalonians*, so St. Paul could not in Truth affirm, that so much as one of them, much less every single Person amongst them were all by a secret Decree of GOD predestinated to eternal Life. *Secret Things belong unto GOD.*

So the first Epistle of St. Peter, is thus directed, *Peter an Apostle of JESUS CHRIST, to the Strangers scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithinia, elect according to the Foreknowledge of GOD the Father.*— Now can any Man who is in his right Mind, imagine that St. Peter intended to direct this Letter to such Men only, in these Countries, who by a Decree of GOD secret to us, were absolutely predestinated to eternal Life? If this be once admitted, then it follows, that he directed this Epistle to many Infidels, who would take no Manner of Notice of it. For no Doubt, but that in these Countries, there were at this Time, many Persons whom GOD foreknew, would become Heirs of eternal Life, who as yet were Infidels. And yet it is clear from Ver. 3. that it was directed to no Unbelievers; but only to Christians, who by the Gospel were begotten, to the *Hope of eternal Life by CHRIST*. Again, if by *Elect*, he meant such, as by GOD's secret Decree were predestinated to Happiness, then he inscribed it to Persons unknown by St. Peter, by themselves and by every Body else. And is it not much more rational, to suppose that all the Persons to whom this Letter was sent, knew that

that it was for them? And if so, by the *Elect* according to GOD's Foreknowledge, are meant all the Christians in those Parts.

D. How empty Mr. Beach's Pretence is, that this implies all Christians in general. Have all professing Christians in general the Sanctification of the Spirit unto Obedience? P. 31.

B. Yes, without all Doubt, all Christians in general have the Spirit to sanctify them; unless they have quenched the Spirit, and received the Grace of GOD in vain. You praise the Doctrines of our Church; and she teaches every baptized Person to say, *I believe in GOD the HOLY GHOST, who sanctifieth me and all the Elect People of GOD.*

D. Are all sprinkled with the Blood of CHRIST? P. 31.

B. Without all Dispute they are. Heb. x. 29. *Of how much sorer Punishment suppose ye, shall he be thought worthy, who hath trodden under Foot the Son of GOD, and hath counted the Blood of the Covenant wherewith he was sanctified, an unholy Thing, and hath done Despight unto the Spirit of Grace? You see, these wicked, apostate Christians had been sprinkled with the Blood of CHRIST, for that is the Blood of the Covenant. And all Christians in general are come to the Blood of Sprinkling, Heb. 12. 24. I am really sorry, that you have forgot so much of your Bible.*

Again, 1 Pet. ii. 9. *Ye are a chosen Generation, a royal Priesthood, a holy Nation, a peculiar People.* This cannot be meant of Persons absolutely elected to Life; for such are not all of them holy, but many of them are not yet in Being, and many yet unregenerate. But as all the Nation of Israel were formerly an Holy, an Elect, a Peculiar People to GOD, Deut. vii. 6. *Thou art a holy People to the LORD thy GOD; the LORD thy GOD hath chosen thee to be a special People unto himself, above all the People on Earth.* So now the same Honours belong to all Christians in general. And St. Peter says the same of Christians, as Moses did of the whole Nation of Israelites. And pray, why mayn't all Christians be called *holy*, and *elect*, as well as all the Nation of Israel? Christians are as much separated from the Rest of Mankind and dedicated to GOD, as the Jews were. And that is the first Sense of the Word

Word Holy. Did you never hear of the *holy catholic Church*? And yet in this holy Church there be many wicked Men, many Tares mixed with the Wheat.

Again, When St. *John* directs his second Epistle to the *Elect Lady*, and in the last Verse mentions her *Elect Sister*; it can't relate to a secret Decree for their Salvation; for no Man living can know of another Person, whether he be so elected, or not.

But by the *Elect Lady* and her *Sister*, he means two choice and eminent christian Women. And we know that many Persons who for a Time have appeared to be eminent Christians, have afterwards fallen away. Which is inconsistent with their being absolutely elected to eternal Life.

So when St. *Peter* says, 1 Pet. v. 13. *The Church at Babylon elect together with you saluteth you*, It is absurd to imagine he meant, to affirm of so many Thousands, that they were all absolutely predestinated to Salvation; when he had never seen perhaps half their Faces, nor heard their Names. Again, 2 Pet. i. 10. *Give Diligence to make your Calling and Election sure*. Election here does not signify an absolute Decree of GOD, that we shall be saved; for if that were the Case, we could not make it sure: GOD alone can make such a Decree sure and firm.

D. But is it not possible to make it sure to our selves? P. 32..

B. By making it sure to our selves, you mean, to make it manifest, evident and clear to our selves: But the Word in the Original translated *sure*, has no such Meaning; but always signifies firm, effectual and stedfast, and so can't bear the Sense you put upon it. So it is used, Heb. 2. 2. *If the Word spoken by Angels was stedfast*. The Original Word here translated *stedfast*, is the same which in the Text in Controversy is translated *sure*. So that if it had been translated, Give Diligence to make your Calling and Election *firm* or *stedfast*, it would have been a just Translation: But for any Man to translate it, Give Diligence to make your Calling and Election Evident or Manifest, is corrupting the Word of GOD; for the original Word has no such Meaning. But it signifies that we should
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take Care, to live so in the Practice of all Christian Virtues, that we may obtain the End of GOD's Mercies in vouchsafing to us the Privileges of the Gospel.

One Text more I shall take Notice of, Eph. i. 4. *According as he hath chosen us in him before the Foundation of the World, that we should be holy and without Blame before him in Love, having predestinated us to the Adoption of Children.*

D. I can't imagine what should prompt you to cite this Text— Was not this Epistle directed to the SAINTS? But are all professing Christians SAINTS? P. 32.

B. Yes, indeed Sir, they are all SAINTS. As all the *Israelites* were a holy People a Nation of Saints, so are all Christians. All who are dedicated to GOD in Baptism, are holy or Saints. Hence the Apostles direct their Epistles to the SAINTS at such a Place, and yet they meant the whole Church, and all the Christians at that Place. Thus the Epistle to the *Romans* is inscribed, *To all that be in Rome, beloved of GOD, called to be SAINTS.* Rom. i. 7. You see he styles them all *Beloved of GOD* and *Saints*. So the first to the *Corinthians*, is thus directed, *To the Church of GOD which is in Corinth, to them that are sanctified in CHRIST JESUS, called to be Saints, with all that in every Place call upon JESUS CHRIST our LORD.* This is the Description of all the Christians in those Parts. So the Second to the *Corinthians* is thus directed, *Unto the Church of GOD which is at Corinth, with all the SAINTS, that are in all Achaia, i. e. all the Christians.*

D. Are they all GOD's adopted Children? P. 32.

B. Most certainly, all Christians are GOD's adopted Children, Gal. 3. 26. *Ye are all the Children of GOD, by Faith in CHRIST JESUS.* And why may not all Christians have the Privilege of Adoption as well as the whole Nation of the *Israelites*. Rom. ix. 3. *Who are Israelites, to whom pertaineth the Adoption*— It is true, a wicked Christian is a disobedient Child, and shall at last be cast out of GOD's Family, and be disinherited, but he is a Child of GOD now. I grant, that a Child of GOD does often denote a sincerely good Man, one who is like GOD in his moral Perfections, but it is as true

that all Christians by Baptism are brought into GOD's Family, and are his adopted Children. Indeed one general Answer may well serve for all your Arguments of this Kind, *That is, when Christians are said to be chosen before the Foundation of the World, that they should be holy and without Blame, and the like Expressions are used, it does not denote that they were all really and in Fact without Blame and such as they ought to be; but only that it was GOD's great Design in electing them to enjoy the Gospel, that they should be holy and without Blame, that they should excel in all Kind of Virtue to his Glory.*

D. *If the Vessels of Mercy are afore prepared unto Glory, then all professed Christians are not Vessels of Mercy.* P. 15.

B. As the Gospel is an invaluable Mercy, so they who enjoy it, are certainly *Vessels of Mercy*. And when the Apostle uses this Phrase of *Vessels of Mercy*, and *Vessels of Wrath*, he had no Design to excite in us the Idea of absolute Election and Reprobation. But by *Vessels of Wrath* he means the obstinate unbelieving *Jews*, who had filled up the Measure of their Iniquities, and were ripe for Destruction, and by *Vessels of Mercy* he means Christians both of the *Jews* and of the *Gentiles*. For in the next Verse he tells us in as plain Terms as possible whom he means by *Vessels of Mercy*, Rom. ix. 24. *Even us whom he hath called, not of the Jews only, but also of the Gentiles.*

So that, if St. Paul may be allowed to explain himself, all who embrace the Gospel, are *Vessels of Mercy*, and by the Gospel GOD is preparing them for Glory, and all faithful Christians are actually prepared. But as the *Jews*, who were once *Vessels of Mercy* and the elect People of GOD, yet through their Perverseness, became *Vessels of Wrath*; so we Christians by receiving the Grace of GOD in vain, may cease to be *Vessels of Mercy*, and become *Vessels of Wrath*, as Jer. xviii. 3, 4. To which the Apostle seems to allude. The Prophet that he might be instructed in the Way of GOD's Dealing with his People, went down to the Potter's House; and behold he wrought a Work upon the Wheels, and the Vessel that he made of Clay was marred in the Hands of the Potter; so he made it again another Vessel, as it seemed good to the Potter. That is, the Vessel marring in his Hands, and not answering his first Intention, he

he altered his Purpose, and made a meaner Vessel of it. So when the Elect People of GOD do not answer the Design of his Mercies, he makes them *Vessels of Dishonour*.

D. *If all Things work together for Good, to them who are called according to GOD's Purpose, as the Text assures us, P. 10*

B. This is taking away from the Word of GOD and corrupting it. The Text runs thus, *All Things work together for Good to them that love GOD*.— That is, sincere Christians, and many are called, who never love GOD.

D. *If all whom GOD did foreknow, were predestinated to be conformed to the Image of his Son, and are called, and justified and will be glorified: Then all Enjoyers of the Privileges of the Gospel, are not the Elect. P. 15.*

B. Those whom GOD foreknew, are such whom he foresaw would be CHRIST's faithful Followers, and these he predestinated to be conformed to the Image of his Son, that is, to be like CHRIST in suffering, for it is of suffering Persecution he is here speaking; moreover whom he did predestinate, them he also called; that is, these faithful Souls, GOD in due Time called forth to Suffering; whom he called, them he also justified, that is, upon their patiently enduring the fiery Trial GOD approved or justified them. And whom he justified, them he also glorified, that is, upon their being faithful unto the Death, he gives them the Crown of Life. It is plain this Predestination is founded upon GOD's Foreknowledge; for GOD predestinated those whom he foreknew; whereas you on the contrary teach that GOD predestinates Men without any Regard to their Faith or good Works; and doth not foreknow any Thing until he has decreed it.

D. *Once more, if there can be nothing laid to the Charge of GOD's Elect, if GOD justifies them and nothing can separate them from the Love of CHRIST— then all Gospel-Professors are not the Elect. P. 15.*

B. As all are not Israel, who are of Israel; so all who are elected to enjoy the Gospel are not faithful to live up to it, and sometimes the Word *Elect* denotes such as are approved faith-

ful Servants of CHRIST, as in this Place, and yet here is not the least Intimation of an absolute Decree; for whereas he says, I am perswaded, that nothing shall be able to separate us from the Love of GOD which is in CHRIST JESUS our LORD; It is upon this Supposition, that they continue faithful to CHRIST. St. Paul is not speaking here of that Point, whether a good Christian is able to depart from CHRIST. But he tells us, that so long as we cleave to CHRIST, all the Malice of Men and Devils can't deprive us of GOD's Love: And tho' Earth and Hell conspire against us, yet can they not keep us out of Heaven, and this any Christian may say as to himself, although he knows nothing of his personal and eternal Election. But it is observable, that in this Catalogue of Evils which the Apostle reckons up, and says, that none of them can separate us from the Love of GOD, he leaves out wilful Sin; and they presumptuously add to GOD's Word who put it in: And say as you do, that the *Elect cannot continue to walk so unworthily of electing Love as to perish.*

Thus having weighed all your Arguments from the holy Bible, to prove personal and absolute Election, and found them to be wanting; let me hear if you have any Thing more to say upon this Head.

D. To conclude this Discourse upon Election.—Impossible it is, that GOD should foreknow all Events with Respect to rational Agents, if they were not certainly future, or to be—And equally impossible that they could be future, or foreknown by GOD as Futurities, if not according to the Counsel of his own Will—Hence it necessarily follows that the eternal State of each single Person, with all the Means conducing to it, is what GOD's Counsel had determined before. P. 34.

B. Your Argument, in a Word is this, GOD foreknows all Things, therefore he has decreed all Things.

GOD certainly foreknew, that the Angels and Man would fall, therefore it is certain, that he decreed their Fall. GOD foreknows all the Wickedness that is committed in the World, therefore it is certain, that he has appointed and willed that it should be so. GOD by his Counsel has determined who, and who shall go to Hell, and just what Place each single Man shall

shall have in Hell, and every Sin that he shall commit, in order to come thither; and every Step that he shall take in Wickedness.— This is your Doctrine without any framing of your Words. For you say that the eternal State of each single Person with all the Means conducing to it, is what GOD's Counsel had determined before. And if this be true, then GOD has determined every single Man, Woman and Child that shall go to Hell, and every single Sin they shall commit, for Wickedness is a Means conducing to Damnation. And you say all the Means conducing to that End, *viz.* Their eternal State are determined before by GOD. Now what GOD did before by his Counsel determine, he willed and was pleased with; otherwise he would not have appointed it. So that according to you, GOD wills and chuses all the Wickedness committed by Men or Devils. And you make him the necessitating Cause or Author of it; for you say it could not be *future, if not according to the Counsel of his Will.* And what Reason do you offer, to induce us to entertain this your horrible Notion of Almighty GOD? Why truly, the only Reason is this, GOD cannot foreknow any Thing, unless he has decreed it. GOD cannot foreknow the Actions of Men and Angels, unless they are according to the Counsel of his own Will. Presumptuous Man! How do you know this to be the Case? Are you sure that GOD can't foreknow what a free Agent will do in all Cases, because you can't foreknow it? Will you not allow GOD Almighty to know more than you? Is the infinite Mind no more capable of knowing *Futurities* than you are? Will you limit the Almighty, and say, he cannot, because we don't understand how he can foreknow the Actions of free Agents? Shall we measure the infinite Spirit by our shallow Capacities? What audacious Presumption is this? To say GOD cannot foresee what Men and Angels will do, without the Assistance of the *Glass of absolute Decrees*? You may next say, that GOD is not a self-existing Being; because we can't conceive how he can exist of himself, and from Eternity.— Thus it does not appear that there is any Foundation in the holy Bible, or Reason for absolute personal Predestination.

D. The Order of Mr. Beach's Discourse calls upon me next to consider, whether GOD has given every Man Grace sufficient for Salvation. P. 34.

B. Right, and you deny, that ever GOD puts it in the Will or Power of every Man to be saved. P. 31. But leaves all the Reprobate under a Necessity of being wicked and miserable. — Against this horrible Notion I argued from *Hos. 13. 9.* where GOD says, *O Israel thou hast destroyed thy self.* Now how can a Sinner's Destruction be of himself, if GOD never put it in his Power to be any Thing else, but a wicked and miserable Creature !

D. He that necessarily continues a wicked Creature, must necessarily, by that very Means, be the faulty Cause of his own Destruction. P. 39.

B. But hark, you Sir, that very Moment in which a Creature is brought under a Necessity of being wicked, he is destroyed and undone. If then, when I first came out of my Creator's Hands, if in the first Moment I existed, my Nature was so corrupt and sinful, that I was under a Necessity of being wicked, and GOD never gives me Grace sufficient to change this Nature ; then I never had an Opportunity to destroy my self, but was ruined and undone that very Instant in which GOD formed my Spirit : So that according to your Doctrine, it was not I, but GOD who undid me : And my Destruction is not of my self, but of GOD. So that you, and not we deserve that Rebuke, *Nay, but O Man who art thou that replies against GOD ? Shall the Thing formed, say to him that formed it, why hast thou made me thus ?* For we esteem it Blasphemy to say GOD formed us thus, or that GOD made the Devils, or that he undoes his Creatures by giving them a wicked and diabolical Nature ; and then leaving them without sufficient Grace to change this Nature. I would not for ten Thousand Worlds teach your Doctrine of Original Sin, and GOD's restraining sufficient Grace to the Elect ; for if we are by Nature dead in Sin, and GOD with-holds his Grace from us, so that we cannot rise to a spiritual Life, then GOD who is the Author of our Nature, is likewise the Author of our Destruction : For he that is properly dead cannot destroy himself, no, that Work is done already.

I argued likewise from *Ezek. xxiv. 13.* *Because I have purged thee, and thou wast not purged, therefore thou shalt not be purged any more.* Which evidently implies thus much, that

GOD

GOD did all that was necessary on his Part, to purge them from their Sins, and to make them pure and holy ; but thro' their Neglect and Resistance, GOD's Grace was received in vain, and they still remain'd in their Sins.

D. Very well ! GOD had done his Part, that is, (according to Mr. Beach's own Interpretation) he had given them common Grace, whereby they might reform their Lives and perform the external Duties of Religion. P. 38.

B. You use the Terms *common Grace*, in a very different Sense, from us ; we by common Grace mean such Assistance and Operations of the HOLY SPIRIT upon our Souls as put us in a Capacity of working out our Salvation : But you by common Grace don't mean any Grace at all in the Gospel Sense ; for you don't intend by the Terms *common Grace*, any such Operations of the SPIRIT whereby it is possible for us to become good Men. And all the common Grace in the World according to you, will not make a Man any Thing more than an Hypocrite ; or produce in him one Spark of true Grace ; but will leave him as dead in Sin, as the most abandon'd Wretch on Earth. For as all dead Men are equally distant from a State of Life, till GOD is pleased to raise them by his Almighty Power, so you imagine, that he who has the highest Degree of common Grace, is no more spiritually alive, than he who has no common Grace at all. For a Man can be no more than dead, and it is as easy to raise one dead Man as another. So that your Distinction of common and saving Grace is without any Foundation ; a meer Amusement contrived to puzzle the Cause, and if you would deal honestly you would give it up, and say with the celebrated Mr. Stoddard, that common Grace is *Lost*. Now, when GOD says to the Jews, *I have purged you*, can it possibly mean no more than this ? ' I have given you such common Grace, as did enable you to act the Part of Hypocrites ? I assisted you so far, that you could have done external Duties, but not with the least Degree of *gracious Sincerity* ? Nor was it possible for you to do one Action pleasing to me ? This is your Interpretation of the Text, and can it be just ? let common Sense determine. These *Israelites* did all this, which you say, a Man can do by common Grace. They performed a Multitude of external Duties, Isa. 58. 2. *They seek me daily, and delight to know my Ways.*

Ways. And yet GOD complains of them for acting such a Part, as you suppose a Man can act by the Help of common Grace. Isa. xxix. 13. *This People draw near me with their Mouth, and with their Lips do honour me, but have removed their Heart far from me.* That is in plain English, they had, and did use your Sort of common Grace, and performed external Duties, but they had no gracious Sincerity, as you stile it. This was the Fault, for which GOD complain'd; and surely he would not have been angry with them for it; if he had never put it in their Power to obtain gracious Sincerity.— And when he says, *I have purged thee*, it must according to all Rules of Speech, mean, that GOD had given them sufficient Assistance, so that they might have been purged and cleansed from their Sins; for if GOD never put it in their Power to become pure and holy, he would not, he could not have said, that he had purged them.

Can you say to a Prisoner fast bound in Irons, I have set thee at Liberty, when you never put it in his Power to escape? How then can GOD be said to purge such Men who live and die in their Wickedness, if he never put it in their Power to repent, as you teach?

So again, Ezek. xxxiii. 11. *As I live, saith the LORD GOD, I have no Pleasure in the Death of the Wicked, but that the Wicked turn from his Way and live.*— Now the least that can be meant, by these Expressions is, that GOD chuses or had rather that Men should turn and be happy, than that they should continue wicked and perish. But if we suppose, that GOD gives Men such a Nature, that they can't help but be wicked, and then denies them Grace sufficient to change that Nature, how can it be true that he wills, or had rather that they should turn and live. Certainly GOD don't will Men's Repentance and Salvation upon an impossible Supposition, that is, on Condition they will repent by their own Strength alone, when he knows that is as impossible as for them to create a World.

D. I find nothing there (in this Text) of GOD's chusing that a Sinner should turn and live.

B. That is because you shut your Eyes (and as you genteely tell Mr. Caner, P. 50. Our SAVIOUR'S Observation takes Place,

If the Blind lead the Blind, both shall fall into the Ditch) — For who ever will look into the Original will find, that Word which is translated, *I have no Pleasure*, does signify, *I will not, or I chuse not, or I do not desire*, that is, GOD swears by his own Life, that he does not will, chuse or desire the Death of the Wicked, but he does will, chuse and desire that he turn and live. Here are two Things opposed to each other, the wicked Man's Death, and his Conversion and Life. Now GOD declares he does not will the first, i. e. The wicked Man's Death, but he does will the last, viz. The wicked Man's Conversion and Salvation. And the same says St. Paul, 1 Tim. ii. 4. *GOD will have all Men to be saved, and to come unto the Knowledge of the Truth.*

D. If so, whence is it, that all Sinners in common don't turn and live? Surely it must be within the Compass of the exceeding Greatness of GOD's Power, to give a new Heart, and a new Spirit to all Men without Exception. For he can do all his Will. P. 42.

B. What GOD does absolutely will, does always come to pass. Thus GOD willed the World to exist, and it was made, so the Sun and Moon necessarily do GOD's Will. In all such Cases it may truly be said, GOD's Will is always done. But with Regard to moral Agents, GOD doth not all he can, or all that is within the Compass of the exceeding Greatness of his Power, to accomplish his own Will: But his Will may be, and often, alas, too often is resisted. It is certainly GOD's Will, that all rational Creatures should act up to the eternal Law of Reason, and as becomes such Beings. And as often as we transgress the moral Law, the Will of GOD is not done. Now though it be the Will of GOD, that we should never sin, and he could keep us from it by his Almighty Power, and though he in Fact does all that is proper for him, as a holy, wise and gracious FATHER of the Creation to do, to prevent Sin in his Creatures, yet will he not do all that he possibly can do to keep Men back from Sin: And yet his Will truly is that we should never sin. As you may truly will and desire that your Child should not swear, and you may do all that is proper to prevent it, yet will you not cut out his Tongue to prevent it. So GOD truly wills, that Men should not continue wicked, and yet he will not irresistibly restrain us, or destroy our Natures as Probationers, to prevent our sinning. And were it not so,

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What Propriety could there be in our Praying, that GOD's Will may be done on Earth as it is in Heaven? When according to your Argument GOD's Will is always and every where done, as much on Earth, nay as much in Hell, as it is in Heaven.

Art thou a Master in Israel, and knowest not these Things? However this Argument shews still more clearly, what your Doctrine is, viz, That GOD wills all the Wickedness that is committed by Men and Devils. For if your Argument proves any Thing it proves so much.

Again, Isa. v. 3, 4. GOD says, *And now, O Inhabitants of Jerusalem, and Men of Judah, judge I pray you betwixt me and my Vineyard, what could have been done more to my Vineyard, that I have not done in it? Wherefore when I looked that it should bring forth Grapes, brought it forth wild Grapes?* From whence I argued, if GOD had denied these Men that Grace, without which they could not yield him an acceptable Obedience, how could he challenge them to tell, what he could have done more for them, than he had done?

D. It's sad, to consider, how trifling and impertinently Men will reason, to serve an Hypothesis. Had not these GOD's ancient People the Powers of Nature and common Grace, and were not these sufficient to have enabled them (without the special renewing Influences of the SPIRIT) to reform their abominable Idolatry and those horrid Impieties that abounded among them? P. 44.

B. The Powers of Nature and common Grace and all the Privileges of GOD's Sanctuary, according to you, are utterly insufficient to enable Men to bring forth Grapes. For, by Grapes, are not meant meer external and hypocritical Works in which there is not the least Grain of gracious Sincerity. You suppose, that they who have nothing but the Power of Nature, and your Sort of common Grace, are still in the Flesh, and cannot please GOD. And surely the Thing which GOD expected from this his ancient People was not that they should be a meer Pack of Hypocrites (as you think all Men are who have no more than the Powers of Nature and common Grace) and draw near to him with their Mouth, and hate him in their Heart. No, no, it was a holy Heart and Life, and that they should love him with all their Heart, this was the Thing GOD looked

looked for, these were the Grapes he expected; and he had done every Thing that was necessary, to enable them to love him and serve him in gracious Sincerity; and yet they remained wicked still, which shews, that GOD often gives sufficient Grace to make Men holy; and yet through their own Abuse of Grace they remain wicked still— And now in my Turn I may observe, *It's sad to consider how triflingly Men will reason, to serve an Hypothesis.*

D. Don't the Calvinist Divines unitedly agree, that GOD has given common Grace, even to those, unto whom he has not given his special and saving Influences? Is it not universally allowed, that by Virtue of this common Grace they have a Power to refrain from open Scandal, to perform the external Duties of Religion— Is it not universally allowed that if this be their Temper and Conduct, they have sufficient Encouragement given them in the Gospel, to hope, that they may obtain the special and saving Influences of the blessed Spirit? P. 39.

B. As to the Calvinists agreeing in all these Things, it is only your Mistake. And there is little more Agreement among them, than there was among the Builders of Babel when GOD confounded them. No, you your self don't agree to these Things for ten Minutes together. For it destroys your whole Hypothesis, that you have been pleading for. Because if there be sufficient Encouragement given in the Gospel for a Man to build his Hope upon, that if he improves common Grace, he shall have special Grace, then all who now have only common Grace, might obtain special Grace and become good Men, if they would but diligently improve what GOD gives them. For if GOD in the Gospel has given sufficient Encouragement to hope, that special Grace will succeed the Improvement of common Grace, then will he never make any Man ashamed of the Hope which he himself has encouraged, he will never disappoint the Expectation that he himself has raised. And this is all we plead for. So that you have decided the Case in our Favour. So great is the Power of Truth, that one Time or other it will be confessed by it's fiercest Enemies. Before I quit this Point, I must observe, you cite a vast Number of Texts, but don't tell us how you understand them, or how they are applicable to the Point in Dispute, e. g. you often cite Psal. cx. 3. *The People shall be willing in the Day of thy Power*

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Prover. But how does this prove the Doctrine of irresistible Grace? It is a Prophecy, that when CHRIST should send forth his Apostles to preach his Gospel to the World, such a prodigious Power of Miracles should attend their Preaching, that honest and upright Souls should be convinced of the Truth of his Religion, and heartily embrace it, and become his Subjects, not by Force but by *Free Will*. And so impertinently do you quote all the other Texts. It is Time enough for me to take Notice of them, when you comment upon them.

D. Yet there is one Thing in your Sermon, which I can't conclude without taking a more particular Notice of. And that is you plainly insinuate, that we are justified before GOD by our own Works. Thus you say, Grace saves us no other Way, but by our obeying the Gospel. P. 46.

B. I said, that Grace saves us in no other Way than by our obeying the Gospel, and are not these sound Words which cannot be condemned? Dare you preach that GOD's Grace is such, that he will save Men, though they never obey the Gospel? What looser Doctrine? What broader Way to Heaven, what ranker Antinomianism was ever preach'd than this? What, have you found out that new, unheard of Sort of Grace, that will save Men without being put to the Trouble of Gospel-Obedience? And when we talk of being saved in the Way of Gospel-Obedience, you cry out, it is a Doctrine directly subversive of the whole Tenor of the Gospel. Did ever such a Thought enter into the Heart of Man before, that to preach up Obedience to the Gospel as necessary to Salvation, is to destroy the Gospel? Hear what CHRIST himself says, Job. xv. 14. *Ye are my Friends, if ye do whatsoever I command you.* Heb. v. 9. *He became the Author of eternal Salvation to all them that obey him.*

Now let me hear, which is the new dangerous Saying in my Sermon.

D. A Temper of Mind and Life agreeable to the Gospel for the Soul to appear before GOD in the Company of Saints and Angels. P. 46.

B. And is not this most true and wholesome Doctrine? Does not

not Envy say the same? Blessed are the pure in Heart, for they shall see GOD. And St. Paul, Follow Peace with all Men, and Holiness, without which no Man shall see the Lord. Dare you tell People, that a christian Temper and Life is no Fitness, no Preparation for Heaven, but they may be saved as well without them as with them?

Come now to the next dangerous Doctrine in my Sermon.

D. Let us labour to excel in all moral and christian Virtues in which is **FOUNDED**, the eternal Happiness of a rational Creature. P. 46.

B. And doth not the Scripture say the same more than a Thousand Times? Our LORD says, If a Man keep my Saying, he shall never see Death. St. Peter says, If ye do these Things ye shall never fall. Rev. xxii. 14. Blessed are they that do his Commandments, that they may have Right to the Tree of Life and may enter in thro' the Gates into the City.

But let us hear now by what Arguments you establish your licentious Doctrine.

D. If we are justified freely by GOD's Grace through the Redemption which is in CHRIST JESUS, then we are not saved by our Obedience to the Gospel. P. 47.

B. Both these Doctrines are true and no Inconsistency betwixt them; GOD has joined them together, and it is a dangerous Thing for you to put them asunder.

1. It is most certain, that we can't be saved without Gospel Obedience. Rom. ii. 6. GOD will render to every Man according to his Works, to them who by patient Continuance in Well-Doing seek for Glory, and Honour, and Immortality, eternal Life.

And yet 2dly, It is as true, that so many are our Sins, and so great is our Guilt that after a Life of Obedience we cannot claim Justification or Acquittance at GOD's Bar as a Debt, but must hope for it as a Favour and Mercy through GOD's free Pardon for CHRIST's Merits. It is surprizing, that any Man

Men of common Sense should imagine, that a Preacher contradicts himself, when he says, that GOD does freely justify us for Christ's Sake; and yet we can never obtain this free Justification unless we obey the Gospel.

D. If to him that worketh not, but believeth on him that justifieth the Ungodly, his Faith is accounted for Righteousness — there is not our eternal Happiness founded UPON our moral and christian Virtues. P. 47. It is surprizing that a Man of Mr. Beach's Character can teach such Doctrines.

B. And is it not surprizing that a Man of Mr. Dickinson's Character can so wilfully alter Men's Doctrines, in Order to make them odious? You know well enough, I never said, our Happiness is founded UPON our Virtues; but is founded IN them. And this is most true, and no Ways inconsistent with our being justified by Faith, or our being saved by GOD's Mercy and Grace, our eternal Happiness is founded on GOD's Mercy, it is founded on CHRIST's Merits; and it is founded in our Virtue, or a Temper of Soul agreeable to the Gospel. For GOD's Grace is the great efficient Cause of our Salvation, CHRIST's Righteousness is the only meritorious Cause, and our Virtue is the necessary Qualification or Disposition for Heaven, without which we shall never see Life. And when St. Paul says, that GOD justifies the Ungodly, he does not mean that GOD justifies them while they remain ungodly; but when they forsake their Ungodliness. Prov. xvii. 15. He that justifieth the Wicked is an Abomination to the LORD.

D. If it be not of Works that we are saved, lest any Man should boast. Eph. ii. 9. Then we are not saved by our Obedience to the Gospel, by any Tempter of Mind or Temer of Life that we can have. P. 47.

B. This only denotes that these Christians at Ephesus were saved from their former wicked and guilty State, by the Grace of GOD through the Gospel, and that not by their own Contrivances or for their own Merits, and does not mean, that their eternal Salvation did not depend upon their obeying the Gospel; for if Gospel-Obedience be not necessary, then all Sorts of wicked Men may come to Heaven with all their Lusts about them;

D.

D. *These Ephesians were considered as Saints and addressed as such, now GOD hath given such eternal Life. GOD not only will give them eternal Life, but he hath already given it.* P. 33.

B. This Epistle is directed to all the Christians at Ephesus, they are all called Saints, and said to be *saved*, yet it does not follow, that they had eternal Life already secured to them; so that they could not forfeit it, by their disobeying the Gospel, as you dream. Look into 1 Cor. i. 1. and compare it with Chap. xv. Ver. 12. and 34. The Epistle is thus directed, *To the Church of GOD which is in Corinth, to them that are sanctified in CHRIST JESUS called to be Saints.* And yet these SAINTS, these sanctified Ones in CHRIST fell into the Heresy of denying the Resurrection: Nay some of these Saints and saved Ones, had not the Knowledge of GOD. These Saints were so far from having eternal Life secured to them already (as you say) that they did not believe there was such a Thing as eternal Life, for any Man. So that your Argument confirms my Interpretation of the Text. For all who are said to be Saints and to be saved are not absolutely intitled to eternal Life. Saints, Sanctified in CHRIST, Holy Brethren, Elect, &c. in the Apostles Writings are Names common to all Christians by which they are distinguished from Infidels.

D. *If Grace and Works are directly contrary one to the other then we are not saved by our Obedience to the Gospel.* P. 47.

B. Such Works of Perfection whereby a Man can demand Justification as a Debt, do exclude the Necessity of Grace in Order to our Justification: But Gospel Obedience is not contrary to Grace, nor can we by it expect Justification without Grace.

And now Mr. Dickinson take a serious Review of this your loose and extravagant Doctrine. You affirm that Grace does not save us in the Way of Gospel Obedience; that *Grace and Works, i. e. Gospel Obedience are directly contrary one to the other.* What joyful News is this to all Sorts of wicked Men! Hear this all ye Sons of Belial, who are resolved to live and die in your Wickedness! You are in the only right Way to Salvation; for you are out of the Way of Gospel Obedience, and that is well for you; for in that Way the Grace of GOD will

will not save Men. You have always been told, of the Danger of Sin, And that Grace and Wickedness are directly contrary the one to the other: But Mr. Dickinson, good Man! has discovered that Soul-reviving Doctrine, that *Grace and Works, &c. a holy Life, are directly contrary the one to the other,*

“Come all ye Drunkards, Whoremongers, Adulterers and Murderers, hearken to the New Gospel preached by Mr. Dickinson, *Grace and Works are directly contrary to each other,* and therefore happy it is for you, that you have no Works of Obedience to the Gospel, for so much nearer you are to Salvation by Grace.

Moral or Christian Virtues don't fit the Soul for Heaven, therefore you may be saved without them: Gospel Obedience, Repentance, Charity, Temperance, Purity, *bear no Part* at all in *insisting us to Life eternal*, P. 47. Therefore you may be saved without them, as well as with them. Here I don't overstrain your Notions, or use the least Violence with your Expressions. If your Doctrine be true, that *Grace don't save us in the Way of Gospel Obedience; but Grace and Gospel Obedience be directly contrary*, then if we mean to be saved, we must disobey the Gospel, and the farther we are from obeying CHRIST, the better Chance we stand for Salvation. If such Virtues as the Love of GOD and our Neighbour, don't at all fit the Soul to appear before GOD among the heavenly Inhabitants, then the most vicious Soul on Earth is as fit to come to Heaven as the best Saint. If GOD justifies the Ungodly before they repent, then no Matter how ungodly a Man is. — Again, If our eternal Happiness is not founded or begun in Virtue, then a Man may have eternal Life, and yet be as void of all Virtue and Goodness as the Devil.

Lastly, If when St. Paul says, *Not by Works of Righteousness that we had done, but of his Mercy he saved us. And it is not of him that willeth, nor of him that runneth, but of GOD that giveth Mercy*, he means as you seem to understand him, that our willing ever so earnestly and striving ever so vigorously is *no procuring Cause of our Salvation and bears no Part*, but it depends wholly upon GOD's Mercy in Opposition and Contradistinction to our *Choice and Pains*, then he is a Fool or Mad-man that will strive for the Kingdom of Heaven, and they

betwixt D. and B.

they are the only wise Men, who never trouble their Heads about their Salvation, which GOD has not at all put in their own Power—— These are Consequences which do as naturally and as necessarily accompany and flow from your Doctrines of Grace as Light and Heat do attend and flow from the Sun. And all the Art and Wit of Man can't separate them. Really Mr. *Dickinson* you have refined the Doctrine of Grace to some Purpose, for you make it exclude and banish every Thing that is good from among Mankind.

But perhaps, you imagine, you have reserv'd a dodging Hole to creep out at. For you seem to grant that our Virtues and Graces may be necessary, though *they bear no Part, and are no Manner of procuring Cause of our Salvation.* P. 47.

To which I reply, This is to contradict your self, to say and unsay in the same Breath. For if they are necessary, they must bear some Part, or be some Sort of procuring Cause of our Salvation: But if they bear no Manner of Part, and are no Sort of procuring Cause then are they not necessary to our Salvation, but we can be saved without them. Thus, if I should say, the Naval Force of *England* is necessary to its Defence, but *bears no Part* in defending it, nor is *any Manner of procuring Cause of its Safety*; would not every one say that I contradicted my self, and talked Nonsense? And yet because we can't receive this Nonsense of yours, you will not allow us to be capable of Salvation. But I am tired of confuting your Absurdities. If your Cause be good, pray Sir for my Soul's Sake, and many Thousands of others, who are in the same Way of thinking, drop your Pen; and commit your Cause to some Gentleman who has not got above common Sense; and if he will prove from either Scripture, or the Principles of Reason that we are in an Error, I will freely retract, and give him my hearty Thanks. Perhaps you will complain, that I don't treat you as a Gentleman. But *dear with plain Dealing, it is in a Matter of everlasting Consequence.* And I hate that good Manners and Modesty that complements Men out of their Salvation.

It is now Time to hear your concluding Expostulation.

D. *Why are you so fond of making Profelytes of those who*

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by your own Principles are already in a more certain State of Safety, than you can with any Modesty pretend to.— And though their Sentiments may be wrong their Souls are safe. And though they may have Cause to reflect at the Bar of CHRIST, that they have had a more lowly Sense of their own Impotence and Unworthiness than they had Occasion for, and have done more Honour to the Sovereignty of GOD's Grace than they were obliged to. P. 48.

B. We read Prov. xxx. 20. *Such is the Way of an adulterous Woman: She eateth and wipeth her Mouth, and saith, I have done no Wickedness.* And is not the same the Way of Mr. Dickinson? For though he has been all his Days by Preaching and Writing propagating a wrong and false Scheme, which he supposes may appear so in the Day of Judgment, yet he intends, then to wipe his Mouth and say, I have done no Harm; nay so far from that, I have only been a little too humble, and done a little too much Honour to GOD. That is in plain English, the worst Crime he can be supposed to be guilty of, is a Work of Supererogation. Alas my Friend! you are sadly mistaken. If you be in the Wrong, your Error is most dreadful, and it is Pity you should flatter yourself and Disciples with such fond Dreams.

Let us then consider which Opinion supposing it to be wrong, is the most dangerous.

And first if you are right, then I am in no Danger of missing of Salvation by my Error; for my eternal State, you say, was fixed from Eternity, without Regard to my Doings or Opinions. Now if I am elected, irresistible Grace in due Season, will convert me; and my Error will be no Bar to it. But if I am reprobated, my being a Calvinist, will be no Defence against the irrelative and irrevocable Doom, past upon me infinite Ages before I was born.

But on your Side it is nothing so. For if I should through your Persuasion embrace Calvinism, and in the Day of Judgment it should appear to be wrong, such as these are the Sins, which by it I shall fall into. e. g. I must fill my own Soul, and the Souls of my Hearers, with such horrible blasphemous Ideas of the ever-blessed GOD, that I tremble to speak them.

1. By

By indulging your Opinion I shall be tempted (as I fear) to think that GOD is more cruel than such Tyrants as *Pharao* and *Herod*; for these Men caused a Number of innocent *Babes* to be barbarously murdered to prevent a supposed Danger; but GOD (according to the Calvinists) without the least Fear of Trouble, or any Regard to what they would do, resolved and decreed of his meer *Will* and *Pleasure*, to cast not a Few, but many Millions of his own Creatures into Hell, there to lay in Flames to Eternity. Whereas now, though I know GOD can do what he pleases with his Creatures; yet I believe he is so wise and good, that he never will do a cruel or hard Thing.

2. If I should turn Calvinist, I can't see how I should avoid the Temptation, to think that GOD has two Wills, the one Point-blank contrary to the other. The one Will is that all Men should *repent* and be *saved*; the other Will is that the greater Part of Men should remain wicked and be damned.

3. If I should turn Calvinist, I fear I should be tempted to doubt of the Sincerity of GOD's Oath. For he swears that *he has no Pleasure in the Death of the Wicked, but that he turn and live*, when at the same Time, I must believe, that GOD has decreed, that he should be wicked and die, and says him under a Necessity to do so, which he would not do, if it were not his Pleasure.

4. If I embrace the Calvinistic Scheme, I shall be tempted to think that the holy Scripture is false, or contradicts it self; for it expressly says, that *GOD will have all Men to be saved*; when your Doctrine teaches me, that GOD would have most Men to be damned.

5. Nature teaches to love our own, and common Sense, not to hate those who have never hurt us; But if I should turn Calvinist, I must believe that the GOD of Love absolutely hates his own Offspring before they are born or have offended him with any Sin.

6. If I turn Calvinist, I can't avoid thinking that the GOD of Truth commands most Men to believe an Untruth; for he commands all Men to believe in *Jesus Christ*, as their Redeemer, who died for their Salvation; which is the Re-

probates

reprobates believe, they must believe an Untruth: CHRIST never having made it possible for them to be saved. His Father's Will was that they should be damned, and CHRIST thanked his heavenly Father for it, when he *HID the Benefits of his Redemption from them.*

7. If I turn Calvinist, I must think, that the GOD of Mercy commands Men Impossibilities, and damns them for not doing, what he never puts in their Power to do. For he commands all Men to *make themselves a new Heart, and a new Spirit*, and you teach me, he does not give them sufficient Grace to do it. Which I fear is to make GOD the hardest and cruellest of Masters.

8. If I come over to your Opinion, must I not believe that all the *exceeding great and precious Promises*, and indearing Invitations of the Gospel are to the far greater Part of Mankind a meer Cheat and Delusion, a cruel mocking and insulting them in their Misery? Because it is an Offer of eternal Happiness to them upon an impossible Condition: And yet if this impossible Condition be not comply'd with, they must be so much the more severely punished in Hell-Torments.

9. If I should believe as you do, I could not heartily and in Faith, thank GOD the FATHER for my Creation. For I may think it is a thousand to one, if I were not created for Hell-Torments. And if GOD has made and left me under a Necessity of being wicked; I had rather a Thousand Times, not to exist, than to be in such Circumstances: I had infinitely rather be a Toad than a rational Creature, if GOD reprobated me before I was born.

10. Neither can I in Faith thank GOD the SON for redeeming me. For I can't but question, whether CHRIST's Death has procured for me a Possibility of Salvation.

Nay, 11. If I embrace your Opinion, I must think that the *great Salvation* of CHRIST, to the Reprobates is the greatest Curse and Calamity that ever befall them. Because they must be damned to far greater Torments, for not accepting it, when CHRIST never made it possible for them to accept it.

If you should reply, that although you are a Calvinist, yet you don't admit these Conclusions, or they are not blasphemous. —I answer, So the Papists tell us, that they abhor Idolatry as much as Protestants do. But as sure as I am that I should become an *Idolater*, if I should be converted to the Church of *Rome*; so certain I am, that I should fall into such a Vein of blasphemous Thoughts with Regard to GOD, if I should once embrace your Doctrine, that the very Imagination makes my Soul to shudder. — Let me therefore proceed.

12. If I should become your Convert, I must become ungrateful to GOD the HOLY GHOST, by denying his sufficient Influences and confining them to a few. Which is a denying of Free Grace.

13. If I should come over to your Opinion, I must renounce common Sense, and believe that I am no moral Agent, that I have no Power to chuse or refuse; though I feel the contrary every Moment.

14. How can I love GOD and delight in him, while I conceive him to be the most cruel and unreasonable Being in the Universe? If I should become a Calvinist, I must believe that CHRIST'S Atonement was sufficient for every human Creature, and would have been effectual for the Salvation of all, provided GOD had so pleased; but merely because that GOD was not willing that all should be saved, and so did not intend or design the Sacrifice of CHRIST for all, therefore the greatest Part of Mankind must lie in Hell for ever, when nothing was wanting to prevent it, but GOD'S being willing, that they should be saved.

15. And though I should flatter my self, that I am one of the Elect, yet how can I become so inhuman and void of all Pity for others, as not to be troubled for so many Millions wrapt up in the horrible Decree of Reprobation, who for no Fault of their own, were from Eternity doom'd to everlasting Burnings?

16. Besides by preaching your Doctrine I should cast Stumbling-Blocks in the Way of Men's Salvation; and I should put them upon spending their Lives in gaping for *New-Light*, or a personal Revelation that they are elected. When they ought

ought to spend all their Time in repenting of their Sins, in mortifying of their Lusts, and in endeavouring to grow up into as great a Likeness to GOD and CHRIST as is possible.

17. If I should become a Calvinist, thinking these Opinions to be fundamental Doctrines of the Gospel, (as you do) and thinking it were my bounden Duty, I should preach them plainly, fully and constantly. And this the World knows has driven many into Distraction, many to cut their own Throats, many to hang or drown themselves, and many to Infidelity and licentious Living. For though I have tried, yet, I never could find a solid Answer to that vulgar Argument, *viz.* If I am *elect*, my Wickedness will not reprobate me; and if I am *reprobated*, my Seriousness will not save me.

Lastly, I verily believe, this horrible Notion of the ever-blessed GOD, propagated by the Calvinistic Doctrines, is the principal Cause of that Malice and ill Nature which appears in many *New-Light* People against supposed Reprobates, called Opposers. For Men are inclin'd to conform their own Tempers and Manners to that Notion they have form'd of the Deity. And no Wonder if Men hate those whom they believe to be the Object of GOD's eternal Hatred. Hence, I suppose it is, that they without Distinction sentence every one of us, whom they call Arminians to eternal Destruction, and affirm with great Fierceness that they are sure, that not so much as one of us, can escape the Damnation of Hell.

D. Suffer me Gentlemen, to tell you, that Ten Thousand Worlds would not tempt me to venture my Soul upon the Foundation, you are so earnestly perswading poor Sinners to build their eternal Hope upon. P. 48.

B. Charitable Sir, what Foundation do we perswade Sinners to venture their Souls upon, but only GOD's Free Grace in JESUS CHRIST? But withal, we tell Men that he who pretends to build his Hope on CHRIST, without obeying him, does not trust nor believe in him, but cheats his own Soul— However by this, as well as several other Passages you more than insinuate, that not so much as one of us can be saved. And what Men much desire should come to pass, they will upon slight Grounds easily perswade themselves will be so. And if

you

you continue of this stingy censorious and cruel Spirit, and in the Day of Judgment you should happen to see any of us at CHRIST's Right Hand, whom you had prejudg'd to another Place, I fear, that Sight will grieve you: For Men do not love to see their own Prophecies and Predictions confuted. — But for my own Part, I am resolv'd, by GOD's Grace, that I will make it the great Care of my Life to prove you a false Prophet.

And now I take my Leave of you for the present, and conclude with an Address to all my Readers, who love the Truth, and desire to know what they must do to be saved.

You see, my Brethren, here is a vast Contradiction betwixt us, who undertake to guide Men in the Way to eternal Glory. Both of us are confident, and yet both cannot be right. And Solomon tells us, Prov. 14. 12. *There is a Way which seemeth right unto a Man, but the End thereof are the Ways of Death.* It therefore concerns you, as you value your immortal Souls, without being under the Influence of Prejudice, Humor or any Bias to search the Scriptures and see where the Truth lies. *Shew your selves Men:* See with your own Eyes; and judge with your own Reason; which is the Candle that GOD has lighted up, in your own Breasts for your Direction. *Call no Man Master or Father on Earth.* Receive nothing as an Article of your Faith, because it is the Opinion of this, or that Teacher, no, though it be confidently affirmed as a precious Truth of the Gospel, by a great Number of Men, had in Reputation for Wisdom. For a Man of a common Understanding and an honest Heart, by reading the Holy Scriptures, may form a juster Notion of the Nature of GOD and the Way to Heaven, than he can learn by spending his whole Life, in hearing the Instructions of some celebrated Preachers of Grace, *falsely so called.*

So much of the Bible as is necessary to be understood in order to Salvation, is so very plain and clear, that every Reader of an ordinary Judgment can understand it. Thus when you read, Rom. ii. 6. *GOD will render to every Man according to his Deeds.* 2 Cor. v. 10. *We must all appear before the Judgment-Seat of CHRIST, that every one may receive the Things done in the Body, according to that he hath done, whether it be good or bad.*

Gal. vi. 7, 8, 9. Be not deceived: GOD is not mocked; Whatsoever a Man soweth, that shall he also reap. For he that soweth to the Flesh, shall of the Flesh reap Corruption: but he that soweth to the Spirit, shall of the Spirit reap Life everlasting. And let us not be weary in Well-doing; for in due Season we shall reap, if we faint not. From these and indeed from the whole Tenor of the Old and New-Testament it is too exceeding evident, that our obtaining eternal Life, does depend upon our own Behaviour, and that neither GOD's Grace, nor CHRIST's Merits will save us in any other Way, than by our obeying the Gospel, that if you are but careful to be found in this Way, you need not be terrified by the Reproaches and Censures of the learnedest Man on Earth: For you are as able to understand, and have as good a Right to judge of the Meaning of such plain Scriptures, as he has.

And while you faithfully strive to do your Duty to GOD and Men; lamenting and amending every Thing that is amiss in the Temper of your Mind, and the Course of your Life, and being sensible of your own Unworthiness do trust to GOD's Mercy thro' CHRIST for Salvation, if in this Course you may not expect to arrive at eternal Happiness, and so at present enjoy Peace of Conscience, then I am sure, no Man can ever shew you any solid Grounds, to rest the Sole of your Foot upon. And when you come to die, you will find no Cordial like the Review of a christian Life. If upon your Death-Bed you can truly say, though I have failed in numberless Instances, yet I have endeavour'd above all Things to know and do the Will of my Master JESUS CHRIST. And though I have not been perfect, yet I have been a faithful Servant to him; this will preserve your Heart from sinking in that last and most terrible Storm of Life; it will fill your Soul with a most comfortable Expectation of CHRIST's Justification, viz. *Well done good and faithful Servant, enter thou into the Joy of thy LORD.* And let deluded Men call this, a trusting to your own Works for Salvation, or what they please, yet it is that Course that all the Children of GOD in all Ages have taken. So did *Hezekiah, Isa. 38. 3. Remember now, O LORD, I beseech thee how I have walked before thee in Truth and with a perfect Heart: and have done that which is good in thy Sight.* You see, he looked upon his sincere Obedience as the Condition of his Acceptance with GOD. This likewise was *David's* Confidence, *Psal. cxix. 6. Then shall*

I not be ashamed, when I have Respect to all thy Commandments. The same were the Sentiments of St. Paul. 2 Cor. i. 12. Our Rejoicing is this, the Testimony of our Conscience, that in Simplicity, and godly Sincerity, not with fleshy Wisdom, but by the Grace of GOD, we have had our Conversation in the World. — when he saw, that the Time of his Departure was at Hand, GOD's Grace would have yielded him no Comfort, had he not in his past Life complied with the Terms of Salvation by faithfully obeying CHRIST. 2 Tim. iv. 7. I have fought a good Fight, I have finished my Course, I have kept the Faith: henceforth is laid up for me a Crown of Righteousness.

While therefore you look for that eternal Life, which GOD's Mercy offers through CHRIST, in the Way of a sincere Obedience, you need not fear what Man can say unto you; for you venture in the same Bottom, and take the same Course, in which all good Men have gone to Heaven before you. — Therefore my beloved Brethren, be ye steadfast, unmovable, always abounding in the Work of the LORD, forasmuch as ye know that your Labour is not in vain in the LORD.



APPENDIX.

HAVING in the preceeding Discourse transcribed the Calvinistic Articles, it is but equal, that I should do the same by the Arminian. I therefore now present the Reader with the Five Articles of that so much abhor'd Dutch Divine *James Van-Harminne*, by the Latin Writers called *Arminius*, which are these which follow.

1. Of Election.

Almighty GOD by an eternal and unchangeable Decree ordained in JESUS CHRIST, his only SON, before the Foundations of the World were laid, to save all those in CHRIST, for CHRIST, and through CHRIST who, being fallen and under the Command of Sin, by the Assistance of the Grace of the HOLY GHOST, do persevere in Faith and Obedience to the very End.

2. Of Universal Redemption.

To this End JESUS CHRIST suffered Death for all and every Man, that by his Death upon the Cross, he might obtain for all Mankind both the Forgiveness of their Sins and Reconciliation with the LORD their GOD; with this Condition notwithstanding, that none but Believers should enjoy the Benefit of the Reconciliation and Forgiveness of Sins.

3. Of the Cause or Means of attaining Faith.

Man hath not saving Faith in and of himself; nor can he attain it by the Power of his own Free Will; in Regard that living in a State of Sin and Defection from GOD, he is not able of himself to think well, or do any Thing which is really and truly good, among which Sort saving Faith is to be accounted. And therefore it is necessary that by GOD in CHRIST, and through the Workings of the HOLY GHOST, he be regenerated and renewed in his Understanding, Will, Affections and all his other Faculties, that so he may be able to understand,

derstand, think, will and bring to pass any Thing that is good, according to that of St. *John* xv. 5. *Without me ye can do nothing.*

4. *Of the Manner of Conversion.*

The Grace of GOD is the Beginning, Promotion and Accomplishment of every Thing that is good in us ; infomuch that the regenerate Man can neither think well, nor do any Thing that is good, or resist any sinful Temptations, without this Grace preventing, co-operating and assisting ; and consequently all good Works which any Man in this Life can attain unto, are to be attributed and ascribed to the Grace of GOD. But as for the Manner of the Co-operation of this Grace, it is not to be thought to be irresistible. Because it is said of many in the holy Scripture, that they did resist the HOLY GHOST.

5. *Of the Uncertainty of Perseverance.*

They who are grafted into CHRIST by a lively Faith, and are thoroughly made Partakers of his quickning Spirit, have a Sufficiency of Strength by which (the HOLY GHOST contributing his Assistance to them) they may not only fight, but obtain the Victory, against the Devil, Sin, and the World and all Infirmities of the Flesh. Most true, it is that JESUS CHRIST is present with them by his Spirit in all their Temptations, that he reacheth out his Hand unto them, and shews himself ready to support them, if for their Parts they shew themselves ready for the Encounter, and beseech his Help, and are not wanting to themselves in performing their Duties ; so that they cannot be seduced by the Cunning, or taken out of the Hands of CHRIST by the Power of Satan. According to that of St. *John*, *No Man taketh them out of my Hand.* But it is first to be well weighed and proved by the holy Scripture, whether by their own Negligence, they may not forsake those Principles of saving Grace by which they were sustained in CHRIST, embrace the present World again, apostatize from the saving Doctrine once delivered to them, suffer a Shipwrack of their Conscience, and fall away from the Grace of GOD, before we can with Assurance, and full Tranquillity of Mind publicly teach such Doctrines.

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